NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

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W. C. ROGERS, General Agent.

☞ To whom Agents, Traveling and Local, will address all letters relating to their agencies.

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WILLIAM S. DORR, Printer.

PRO-SLAVERY RETREAT.

Human Beings Ranked with Cattle!!

How clearly is the brutal and loathsome wickedness of slavery illustrated by the following advertisement! We copy it, as nearly as the types of our printer will enable us to do, precisely as it was originally displayed in the columns of the *Lexington Observer and Kentucky Intelligencer*.

PUBLIC AUCTION.

ON the 28th day of September, the following described property will be exposed to public sale, on the Great Southern Road, three miles from Richmond, on the plantation formerly owned by *Archibald Woods*, on a credit of six months, for Kentucky bank paper, the purchaser giving bond and approved security. The sale to be continued from day to day until complete, if more than one is required.

Twenty-two Likely Young Negroes,

Most of them family slaves, fourteen of them men and boys.

Two of the Largest and Best Breeding

JACK ASSES

In the United States; one of them 14 hands one and a half inches, the other 15 hands one and a half inches, at three years old.

37 YEARLING MULES,

And 30 SUCKING MULE COLTS, all by the above ASSES.

Thirty-five mares in foal, 10 horses, 40 head of cattle, of old Patten stock, crossed recently with the improved Short Horned Durham, amongst them some superior milch cows and heifers, 150 head of young sheep of the finest description, stock, hogs, corn in the field, &c.

ALSO—A great variety of farming utensils, kitchen furniture, wagons, carts, &c., procured by Archibald Woods expressly for his own use. Also—A beautiful lot of

Household Furniture,

Purchased in New-York and Philadelphia to order, considerable of which has never been used—consisting of tables, chairs, rocking-chairs, piano-forte, carpets, fenders, andiron, mirrors, &c. The whole to be sold without reserve.

JAMES M. ESTILL.

Richmond, Sept 9, 1840. 37tf

Southern Feelings.

The following remarks from the pen of the Editor of the Biblical Recorder, published at Raleigh, N. C., will show the ground which is taken by those who oppose the influence which individuals at the North are endeavouring to exert:—*Christian Watchman.*

"As to the improvement of the system [of slavery] among us—this we expect to effect;—but it will have to be done at such time, and in such manner as shall suit ourselves. Much had been done before the rise of abolitionism; and but for the existence of this innovation, much more would have been effected by the present time. Since the rage of fanaticism, however our plans for the improvement of our colored population have been at a stand, or rather they have been for the time completely exploded. When the present reign of fanaticism shall be over, and abolitionists shall be content to confine their attention to what properly belongs to themselves, then the work of improvement at the South will doubtless be resumed. At present we could do but little to abridge the abuses of our system, it we would. The interference of abolitionists has completely obstructed our way. And these people have yet to learn, if they have not learned, that they are not only rendering the slave no service themselves, but they are also defeating the efforts of benevolent men at the South—and in this way, instead of improving the condition of our slave population, they are rendering it worse by far, than it otherwise would have been.

"As it respects ourselves—a few years ago we had in view, several projects for meliorating the condition of our slaves—and especially as it related to their religious interest—abolitionism, however, has almost effectually tied our hands. Should we live to see the day when abolitionism shall be defunct, these projects will be revived. In the mean time all we ask of our friends at the North, is, that they will attend to what belongs to themselves, and give us liberty to manage our own affairs in our own way. Their dictation, and their anathemas are to us equally unacceptable, and equally unavailing.

Reply to an Address of the British Methodist Conference.

We have considered, with affectionate respect and confidence, your brotherly suggestions concerning slavery, and most cheerfully return an unreserved answer to them. And we do so the rather, brethren, because of the numerous prejudicial statements which have been put forth in certain quarters to the wounding of the church. We assure you, then, brethren, that we have adopted no new principle or rule of discipline respecting slavery since the time of our apostolic Asbury; neither do we mean to adopt any. In our General Rules, (called the 'General Rules of the United Societies,' and which are of constitutional authority in our church,) *the buying and selling of men, women, and children, with an intention to enslave them*, is expressly prohibited; and in the same words, substantially, which have been used for the rule since 1792. And the extract of Part II. Section 10, of our book of Discipline, which you quote with approbation, and denominate 'a noble testimony,' is still of force to the same extent that it has been for many years; nor do we entertain any purpose to omit or qualify this section, or any part thereof. For while we should regard it a sore evil to divert Methodism from her proper work of '*spreading Scripture holiness over these lands*,' to questions of temporal import involving the rights of Cæsar, yet are we not the less minded on that account, to promote and set forward all humane and generous actions, or to prevent, to the utmost of our power, such as are evil and unchristian. It is our first desire, after *piety, toward God*, to be *merciful, after our power; as we have opportunity, doing good of every possible sort, and as far as possible to all men*'—*to their bodies*,' but especially, and above all, '*to their souls*.'

Of these United States, (to the government and laws of which, according to the division of power made to them by the constitution of the Union, and the constitutions of the several States, we owe, and delight to render, a sincere and patriotic loyalty,) there are several which do not allow of slavery. There are others in which it is allowed, and there are slaves, but the tendency of the laws, and the minds of the majority of the people, are favorable to emancipation. But there are others in which slavery exists so universally, and is so closely interwoven with their civil institutions, that both do the laws disallow of emancipation, and the great body of the people (the source of laws with us) hold it to be treasonable to set forth any thing, by word or deed, tending that way. Each one of all these States is independent of the rest and sovereign, with respect to its internal government; (as much so as if there existed no confederation among them for ends of common interests,) and therefore it is impossible to frame a rule on slavery proper for our people in all the States alike. But our church is extended through all the States, and as it would be wrong and unscriptural to enact a rule of discipline in opposition to the constitution and laws of the State on this subject, so also would it not be equitable or scriptural to confound the positions of our ministers and people (so different as they are in different States) with respect to the moral question which slavery involves!

Under the administration of the venerated Dr. Coke, this plain distinction was once overlooked, and it was attempted to urge emancipation in *all* the States; but the attempt proved almost ruinous, and was soon abandoned by the doctor himself. While, therefore, the church has encouraged emancipation in those States where the laws permit it, and allowed the freed man to enjoy freedom, we have refrained, for conscience' sake, from all intermeddling with the subject in those states where the laws make it criminal. And such a course we think agreeable to the scriptures, and indicated by St. Paul's inspired instruction to servants in his First Epistle to the Corinthians, chap. vii, ver. 20, 21. For if servants were not to care for their servitude when they *might not* be free, though if they might be free they should use it *rather*; so, neither should masters be condemned for not setting them free when they *might not* do so, though if they *might* they should do so *rather*. The question of the evil of slavery abstractedly considered, you will readily perceive, brethren, is a very different matter from a principle or rule of church discipline to be executed contrary to, and in defiance of, the law of the land. Methodism has always been (except perhaps in the single instance above) eminently loyal and promotive of good order: and so we desire it may ever continue to be, both in Europe and America. With this sentiment we conclude the subject, adding only the corroborating language of your noble Missionary Society, by the revered and lamented Watson, in their instructions to missionaries, published in the report of 1833, as follows:—

'As in the colonies in which you are called to labor, a great proportion of the inhabitants are in a state of slavery, the committee most strongly call to your remembrance what was so fully stated to you when you were accepted as a missionary to the West Indies that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private, interfering with their civil condition.'

Signed in behalf of the General Conference of the Methodist Episcopal Church, held in Baltimore, Md., May, 1840.

R. R. ROBERTS,
JOSHUA SOULE,
ELIJAH HEDDING,
JAS. O. ANDREW,
BEVERLY WAUGH,
THOS. A. MORRIS.

JOHN A. COLLINS, *Secretary*.

HISTORICAL RECORD.

From the Glasgow Argus.

Remonstrance of the Students,

ATTENDING THE THEOLOGICAL HALL OF THE RELIEF SYNOD, &c.

At present assembled in PAISLEY, *on the subjects of* SLAVERY *and* PREJUDICE *against* PERSONS *of* COLOR, *with all the* CHRISTIANS *in the* UNITED STATES *of* AMERICA, *who are engaged in, or advocate, the* SYSTEM *of* SLAVERY, *and countenance that unfounded* PREJUDICE *against* FREE MEN *of* COLOR, *so prevalent among them.*

CHRISTIAN BRETHREN:—We, the candidates for the office of the holy ministry, in connection with the Synod of Relief, beg to approach you in the exercise of brotherly love, and affectionately, but earnestly, to expostulate with you on the flagrant sin of holding property, and trafficking in human flesh, and subjecting multitudes, whom you recognise as free men, to the most painful disabilities, on the sole ground of the color of their skin. It has been represented to us that, in the United States of America, many of those who profess the religion of Jesus, and even those who have been called to serve him in the gospel—whose office it is to proclaim peace on earth and good will to all the children of men, not only countenance and palliate slavery, but attempt to defend the horrid system from the doctrines and precepts of the Holy Bible,—yea, even that many of them are themselves engaged in the unchristian practice of holding their fellow-men in that cruel bondage, and of buying and selling human beings like cattle, or any other article of merchandise. It is with sincere and deep sorrow that we have heard that any, professing the benevolent principles of our holy Christianity, can be guilty of such glaring inconsistency, and of such inhuman conduct; but especially do we lament that the followers of Jesus, in that land which has emphatically styled itself the land of liberty, where the churches so rapidly attained to such honorable eminence in piety and active exertions in the cause of philanthropy and religion, whose magnificent plans for evangelising the heathen have been so successful in carrying the light of the gospel to many benighted corners of our globe—do still persevere in the practice and support of that unrighteous system which denies, to a numerous class of their fellow-beings, liberty—the inalienable right of every man; and claims the right of binding them in chains, compelling them to labor, and even of disposing of them as personal goods or chattels.

We might appeal to you as American citizens to withdraw yourselves from all connection with this dire system, and to use your utmost endeavors in accomplishing its total abolition, and thus maintain your individual consistency as members of that State which has solemnly and publicly protested before the world, "that all men are created equal."

We might expostulate with you, as you value the sacred cause of liberal principles, and desire their spread over the earth, to strive mightily to have the foul sin blotted from your statute book. Then the charter of American independence may be held up for the admiration of the world. Then may the friends of civil and religious liberty point the abettors of despotism to the banner of freedom waving unsullied over millions of their fellow-men in the United States of America—then the oppressor might be seen to weep, when he beheld the grand experiment successful, and when he heard the knell of his craft rung in his ear.

But, as members of the Christian church, and as candidates for the Christian ministry, we remonstrate with you, in all affection and kindness, as brethren in the Lord, as you regard the authority of our Saviour and Master, and desire to recommend his religion to all mankind, to purge yourselves from the heinous sin, and stand out before the world, in imitation of the great high Priest of our profession, and our elder brother, who is now passed within the veil, as the devoted friends and lovers of the whole species. Christian brethren, it is a solemn charge which the founder of our holy Christianity has committed to his followers, the preservation and propagation of the truths of that religion which he established on the earth; and it ought to be the subject of the grave consideration of every particular church, and of every member of the church, whether, by their conduct, instead of recommending the religion of Christ to the men of the world, they are not strengthening the prejudices of the enemies of our faith, and preventing any from receiving the truth as it is in Jesus. If, by any part of our conduct, we be the occasion of preventing a single soul from coming to Christ, shall we not be guilty of the blood of that man!—And how, dear brethren, can the professing Christian, who holds a fellow-being in the cruel and unrighteous bondage of modern slavery, preach or recommend the gospel to his miserable victim! Will you tear a man from the bosom of his family, lead him, like an ox, to the market for sale,—or wrench the last particle of strength from him by labor and the lash, then leave him to die unheeded, because he can toil no longer,—and during all this, tell him that the Son of God died that men might be redeemed from the curse of sin—that he established a religion which breathes love and peace to all mankind—that the votaries of this faith are known for their devoted attachment to one another, and their love to the whole human race—that you yourselves have experienced its melting influence upon your hearts, and that you now entreat him to become a disciple of the meek and lowly Jesus! Oh, the thought is monstrous! And will hundreds of professing Christians in the United States of America countenance, and support, and practice the horrid system, which binds nearly three millions of human beings in the chains of slavery? Are these three millions of your fellow-mortals all Christians already? Then, when you have separated husband from wife, and parents from children, manacled them, driven them to market and sold them as chattels, or scourged them to their labor—will you bid the men of the world take notice, by your conduct, that you are followers together of Him who has declared this to be the mark of discipleship?—"By this shall all men know that ye are my disciples, if you love one another." Are many of these three millions of slaves yet strangers to God and the hope of the gospel? Then you dare not, as you value your own immortal souls, refuse to invite them to be partakers of that salvation offered by Christ to every descendant of Adam. And can you bind them in chains, and treat them in all respects as the inferior animals, and then entreat them to accept of the glorious liberty with which Christ has made his people free? But what is the fact?—Do you not find it necessary, in order to perpetuate the cruel and inhuman system, to deny to your slaves the privileges of education and the knowledge of the means of salvation? Have your legislators not made it a heinous offence, in some parts of the United States, to teach a slave to read or write, purely out of dread that the spread of light would speedily prove fatal to the barbarous system? We would have you, dear brethren, pause and think. Are you, who profess the religion of Jesus, and who support this system, which is obviously the means of preventing so many of your countrymen from enjoying the benefits of education and the knowledge of salvation, prepared to stand in their room and bear their guilt, on the great day when the Lord shall call every man to give account of all the deeds done in the flesh?

And, Christian friends, we beg to remind you that a more extensive work than that of preaching the gospel to your fellow-citizens has been laid upon you by the head of the Church. To the Churches of the U. States of America, in conjunction with those of Great Britain, the vast work of evangelising the globe has been committed, and to them the eyes of the whole world are turned, praying them to send the bread of eternal life. And can the churches of America, which are polluted with the foul stain of slavery, go forth to the enlightening of the dark places of the earth? Can you go forth "to proclaim deliverance to the captives, to set at liberty them that are bruised," when you are preaching the doctrine of man's right to hold a fellow-man in chains, or to barter him for gold into perpetual bondage? When the nations have gathered around the standard of the cross, planted by you in foreign lands, anxious to enlist in the service of the Captain of Salvation, and to go forth themselves and fight the battles of the Lord, shall they not turn away in terror and disgust, when they behold black spots of slavery on the banner which appeared in the distance to be pure and unpolluted!

We might urge you, by many other reasons, to withdraw yourselves from all connection with the unchristian system, and to lend your endeavors to accomplish its total abolition, in every nation where it exists, but at present we forbear.

Suffer a few words of remonstrance on the other evil to which we have alluded, and then we have done. We have been grieved to learn that multitudes of individual Christians, and also Christian churches throughout the U. States, entertain so strong prejudices against that class of their fellow-citizens whom they denominate free men of color, that they reject them not only from their society, but also from seminaries of education, and refuse to engage promiscuously with them in the ordinances of our holy catholic religion. Is it thus you have learned the will of that God who hath made of one blood all nations to dwell upon the face of the earth, and received the truth from that Saviour with whom there is neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus?—Many of those you recognize as brethren in the Lord, by admitting them to the ordinance of the Supper, and other privileges of the Church, and yet you will not engage in the solemn exercises of the sanctuary with one of these brethren seated in the same pew. You surely cannot suppose that there will be curtains hung to separate one class of the righteous from another in the sanctuary above; and will you refuse to engage promiscuously in the worship of our God and Saviour in the Church on earth, with those with whom you expect to unite in praising the Lord throughout eternity, in the general assembly of the redeemed in Heaven.

In conclusion, we entreat you, as you respect the dignity of human nature—as you desire to promote the happiness of man in the present life—as you regard the honor of that religion which you profess, and wish its spread over the world—as you desire the eternal welfare of the souls of many of your fellow-creatures, and to stand yourselves acquitted of your Saviour and your Judge in the great day, to withdraw yourselves from all connection with the evils to which we have alluded, and to lend your utmost aid in the promotion of religion and philanthropy, till every chain which is unrighteously bound on human flesh shall have been snapped asunder, and all men shall look on one another as fellow-creatures and brothers.

(Signed by all the students.)

John Thorburn,	James Martin,
George Allison,	James Bonnar,
John M'Call,	James Lambie,
Wm. W. Clugstone,	James Drummond,
Archibald Muir,	Wm. S. Reid,
Bryce Kerr, A. M.,	David Donaldson,
Wm. Miller,	Robert D. Scott,
Peter M'Farlane,	David Buchan,
Wm. Wood,	David Young,
Thomas L. Findlay,	Thomas Stephenson,
Wm. Watson,	John Davidson,
John S. Giffen, A. B.,	Alexander Barr,
Alexander M'Leod,	Archibald H. Milligan,
John Donald,	John Monro,
James Ewing,	Peter Logan,
Archibald Russell,	John L. Aikman,
James G. Stewart,	Allan Maclean,
Robert Rutherford, A. M.,	Robert Gemmel,
Henry C. Gray,	W. H. Ramage,
David Drummond,	Robert H. Beatie,
James Simpson,	John Brown, A. M.,
Wm. Simpson,	Wm. Morton.

From the Journal of Commerce.

The Letter.

Reference is made in the late message of the Governor of Georgia, and also, we believe, in those of the governors of some other slaveholding States, to a circular letter which had been received by their Excellencies from the Anti-Slavery Convention recently held in London. They complain of the letter as an impertinent interference, and also blame Mr. Gates, a member of Congress from this State, for franking it. The circumstances which led him to do this, we understand, were as follows: The parcel containing the circular was received by a gentleman of this city, who happening to be with Mr. Gates as he was passing through town on his way to Genesee county, from Washington, requested him to frank them, which he did, without knowing their contents, though aware that they proceeded from the aforesaid Convention. We, however, do not perceive that the letter contains any thing very dreadful, especially as it was addressed, not to the slaves, nor even to their masters, but to the Executive, who of course could make such disposition of it as he thought proper. Some curiosity will naturally be felt to know what the letter is, about which so much noise is made at the South. This curiosity we have it in our power to gratify; a copy of the letter having been obtained from Governor Pennington, of New-Jersey, as follows:—

From a convention of the friends of the negro, assembled from various parts of the world, convened for the purpose of promoting the immediate, entire and universal abolition of slavery and the slave trade, by those means which are of a moral, religious and pacific character; held in London on the 12th, and by adjournment, to the 23d of June, 1840.

To His Excellency, William Pennington, Governor of New Jersey.

"Righteousness exalteth a nation, but sin is a reproach to any people." Righteousness is comprehended and enforced in this precept of the Lord Jesus Christ—"All things whatsoever ye would that men should do to you, do ye even so to them."

"God hath made of one blood all nations of men for to dwell on all the face of the earth"—we are all, of whatever nation and clime, the children of Adam. With the great Creator of all things, there is no respect of persons. All men are brothers; and in this relation of brotherhood they are entitled to the equal enjoyment of personal and civil liberty.

Slavery and the slave trade are violations of this great principle, the assumption by man of the right of property in man, is in open opposition to the pure and righteous law of God, and hence the perpetration of these crimes has ever been found to obstruct the happiness of man; oppression and cruelty are their certain attendants; they have their origin in pride and avarice, and they foment and strengthen all the evil passions of the human heart.

In later years the attention of the world has been increasingly directed to these enormous sins, and the Congress of the representatives of the sovereigns, assembled at Verona in November 1822, declared "that they considered the slave trade as a scourge which has too long desolated Africa, degraded Europe, and afflicted humanity." The slave trade continues to exist in an aggravated form. It is estimated that upwards of three hundred thousand human beings are annually sacrificed on the continent of Africa in the prosecution of this wicked traffic; in addition, upwards of seventy thousand are annually transferred from the older to the more newly settled slave States in the United States of America; millions of the human race are also still retained in unrighteous and cruel bondage.

This Convention therefore being solemnly impressed with a sense of the national sin of slavery and the slave trade, and under a settled conviction that the only effectual means to put an end to the slave trade is to abolish slavery, does most earnestly and respectfully appeal to the Governor of New-Jersey to employ all that influence and power with which Divine Providence has entrusted him to secure immediate and unconditional liberty to the slave.

It is high time that the civilized world, and more especially the nations which bear the Christian name, should purge themselves from these foul abominations; we open our mouth for the dumb, and plead for our brethren who cannot plead for themselves. The Lord Jesus Christ died upon the cross equally for them as for us.

Great Britain has at length manumitted the slaves in the West Indies, and in other colonies; it has been declared by the law of the British Government that slavery shall forever cease in those colonies; the happiest results have ensued, most gratifying reports have been now presented, showing that the negroes have peaceably exchanged a state of slavery for one of freedom, industry prevails, prosperity increases, and Christianity is honored and practised.

We desire reverently to commit this cause to God. We implore his blessing on this appeal. We pray that through the power of the Holy Spirit, rulers and subjects may in all countries be brought to receive and to act upon the gospel of our Holy Redeemer; and that the day may be hastened when violence shall no more be heard throughout the habitable earth, wasting nor destruction within her borders.

Signed in behalf of the Committee.

THOMAS CLARKSON, *Pres't.*

It would be highly satisfactory to the President of the Convention to be assured of the safe arrival of the accompanying communication. Address to 27 New Broad street, London.

Mehemet Ali, Pacha of Egypt.

(*Letter from Dr. Madden.*)

ALEXANDRIA, August 18th, 1840.

GENTLEMEN,—I have the honor to inform you, that on the 5th instant, accompanied by her Majesty's Consul General, Colonel Hodges, I waited on his highness Mehemet Ali, the Pacha of Egypt, and presented to him at his new palace in this city the two addresses from the Anti-Slavery Convention recently held in London. Those addresses, expressive of the great satisfaction felt by the Convention at the part taken by his highness in his expedition two years ago into Eastern Africa, when he prohibited the practice pursued by his army of making slave-hunts for the purpose of supplying his officers with slaves, and even paying the soldiers with slaves stolen in the country where they were stationed; and further assuring his highness of the anxious desire that was felt in England for his co-operation towards the suppression of that barbarous trade in every part of the country subject to his rule, and for his employment of all pacific, moral, and religious means for the accomplishment of this great object, his highness was pleased to receive in the most gracious manner, and at a public audience, when the promulgation of his opinions on this subject could not fail of producing some effect on those around him.

He received the addresses not only graciously, but with apparent feelings of the greatest satisfaction and the deepest interest in the object of their prayer. He entered into an animated conversation with Colonel Hodges and myself on the subject of slavery in general; and having in former years had interviews with his Highness, when I have accompanied my late lamented friend, Mr. Salt, as likewise on the present occasion, when other topics were the subject of discussion, I can state with truth, that I never saw him so pleased with any communication made to him, and to all appearance so well disposed towards the subject of it, as on the present occasion.

In the course of the long and interesting conversation that took place, I was greatly struck with the shrewdness of his observations. He entered on this subject with frankness, and spoke fluently upon it, and in most of his remarks not one word that was not pertinent to the subject. In the course of the convention, he said—"I have thought a great deal on the subject of slavery, for months together I have thought on this subject. It is a difficult question with us, a very difficult one to settle here. It is a question of law, and as such, it must be decided on by the heads of religion in Constantinople," and with rather an ironical smile, "if you would succeed, you must go to Constantinople." I replied, it is because we are very desirous of success we come to your Highness, to put an end to this abominable traffic in Egypt and Ethiopia. We believe it is in the power of your Highness to prevent it on the part of your own subjects. He replied, "in Shallah—(if it please God,) I would be glad to see a stop put to it altogether, but we must teach the people first, we must give them education; slavery, however, is a very different thing with us to what it is in the other countries," I replied, however the slaves might be treated, slavery was a bad thing everywhere; whether ill treated or well treated, the slaves were stolen men, and their country was ravaged for the sake of them. His Highness replied, "you found it a difficult thing to abolish slavery in your own colonies, and here the difficulty would be much greater, for our people are accustomed to the domestic service of slaves; and if there were no more to be found in the market, they would make a clamor, as they did before when I prevented my troops making the slave-hunts in Jennaar." The Consul observed that the existence of the slave market in Alexandria was a scandal to the place. The Pacha replied, "what can be done? Slavery exists here by law, and it is only at Constantinople it can be changed." I reminded his Highness that the subject we had been speaking about was the slave trade, and not the state of slavery, and that it depended on him to put a total stop to the engagement of his people in it. "But how is it," he said, "that you have not been able to put a stop to it yourself? One of your papers recently says that a European vessel had been seized with slaves, carrying them to the West Indies, by one of our ships of war." I said it was very true that Spain and Portugal disgraced themselves by suffering their subjects to carry on the trade; and that the trade, so far from having been put down, was greater than it ever had been, for that the ravages of this trade annually lost to Africa 300,000 human beings, about one-third of which number survived the hardships they encountered by sea and land, and eventually lived to be sold into slavery. The Pacha said "the greater difficulty in the way of suppressing this trade is that of civilizing the negroes in their own countries, and accustoming them to other modes of life. I tried myself to make soldiers of them some years ago, but they died here, and where I sent them [the Morea] in great numbers, altogether about 7000 of them died in a very short time. It was the difference of living and the suddenness of the change, from existing upon the bare necessaries of life to abundance of food, which affected their health, and caused them to die; and I have now only three or four hundred of them, and I do not allow my people to make slave hunts to procure these negroes any more. In their own country they live on almost nothing. There is no peace amongst them. Here is one tribe living on this mountain, it is at war with the next, here is a second tribe on another mountain marauding on the first, here is a third tribe on another hill at war with both, hunting one and another, and making slaves."—To this I replied, they do so, in order to sell their prey, and the prayer of the memorial I have the honor to present to your Highness is, that you would be pleased to take effectual measures to prevent your people from taking any part in this traffic whatsoever." His Highness terminated the interview by saying, "May it please God to enable me to do so!" Such are the heads of the conversation I had with Mehemet Ali on the subject of the address I had the honor to present to him, and I must say the impression left on my mind since that interview is that Mehemet Ali is fully convinced of the sad effects and wickedness of slavery in all its forms, and would be disirous to abolish it; but he either dreads the opposition of the magistrates of the land or distrusts the power he has to meddle with a question which has the sanction of the Koran for its support.

On the subject of the slave markets here and at Cairo, and on the state of slavery in general, I shall address you by the next packet.

I have the honor to be, gentlemen, your very obedient servant,

[Signed] R. R. MADDEN.

To the Committee of the British and Foreign Anti-Slavery Society.

SELECTIONS.

Words Fitly Spoken.

Selected for the Standard, from the writings of WM. LLOYD GARRISON.

"Words fitly spoken are like apples of gold in pictures of silver."

XVII.

COLONIZATION REPUDIATED.—It is time to repudiate all colonization schemes, as visionary and unprofitable; all those, we mean, which have for their design the entire separation of the blacks from the whites. We must take our free colored and slave inhabitants as we find them—recognize them as countrymen who have extraordinary claims upon our charities—give them the advantages of education—respect them as members of one great family, who may be made useful in society, and honorable in reputation.—*Ib.—Lib.* Vol 1. No. 3.

XVIII.

EDITORS.—There is not a body of men in our country who need to be watched with such untiring vigilance, as the conductors of the press; none who are so capable of corrupting public sentiment, or retarding the progress of truth, or riveting the fetters of slavery. A great hue and cry is made about the dangers of priestcraft; but, in our opinion, a time-serving, unprincipled and heartless combination of editors is, of all others, most to be deprecated.—*Ib.* No. 4.

XIX.

CLERICAL SLAVEHOLDERS.—The gospel of peace and mercy preached by him who advocates the Popish doctrine, that "ignorance is the mother of devotion!" who would sequestrate the Bible from the eyes of his fellow men! who holds that knowledge is the enemy of religion! who denies the efficacy of instruction in lifting up a degraded population! who would make men brutes in order to make them better Christians! who desires to stop free inquiry, by making the clergy infallible guides to heaven! What folly and impiety is all this!—*Ib.* No. 10.

XX.

COMMON GROUND.—It is immaterial to me what party or sect I am invited to address on the subject of slavery. Universal emancipation from despotism is, and ought to be, common ground. He is neither a free man, nor a friend to freedom, who makes this a political or sectarian cause. If the religious portion of community are indifferent to the cries of suffering humanity, it is no reason why I should reject the co-operation of those who are more deeply interested, though they make no pretension to evangelical piety.—*Ib.*

XXI.

THE AMERICAN COLONIZATION SOCIETY very clearly illustrates the old adage, that "birds of a feather flock together." The scheme first originated in a slave state; its prominent supporters have been great slaveholders; and it is becoming a favorite of slavery. It is true, many innocent birds at the North have been decoyed into the covey; but these are beginning to see a snare, and consequently to fly away.—*Ib.* No 11.

XXII.

SPURIOUS PHILANTHROPY.—If *words* prove any thing, the world is inundated with philanthropy—every body is friendly to the blacks—every body is opposed to slavery; but, unfortunately, this Mr. Everybody is so fastidious and critical in his taste, that he will not co-operate with any body; he is ready, at all times, to quarrel with the real, active, undaunted friends of the blacks, and to pile up obstructions in their path; but he positively refuses to enlist against slaveholders. O yes! there is an abundance of philanthropy among us: the difficulty is, we have *too much* instead of *too little* of it.—*Ib.* No. 13.

XXIII.

CRUELTY OF THE COLONIZATION SOCIETY.—The American Colonization Society stands in the same attitude to our colored population, as Georgia does to the Cherokees. It wilfully disregards their earnest, unequivocal and reiterated desires; pretending, at the same time, to be actuated by the most disinterested and benevolent motives; promising to remove them to Africa only with their own consent; yet determining by every artifice to render their situation so intolerable here, as to compel them to emigrate. With such a knowledge of the feelings of the colored people—feelings which ought to be tenderly regarded—will really benevolent men continue to sustain this Society? We solemnly believe that they cannot do it and be innocent.—*Ib.*

XXIV.

A BETTER DAY COMING.—The time is assuredly hastening, when the distinctions of color will be as seldom consulted, in the circles of business and friendship, as the height and bulk of the body; when colored men shall be found in our legislative halls, and stand on a perfect equality with the whites. We have a strong faith in the accomplishment of these events: it will come slowly but surely; and the unmanly, unchristian and anti-republican prejudices of the present generation will then be regarded with astonishment, and even credulity. How happy would it be for us, as a community and people, if we could now witness this reform! if merit and virtue constituted the only distinctions among us! if the road to science, wealth, preferment and fame, were open to all! What a healthy renovation would at once take place in the habits, feelings, hopes, and avocations of our colored population throughout the land! How different would be our estimation of their worth, how strongly would our sympathies flow in their behalf, how desirous should we be to repay them for all the indignities and cruelties which they have received at our hands! Why should we not *now* sacrifice our pride and vain-glory? Why delay justice? Why refuse to make immediate reparation for past misconduct?—*Ib.* No. 14.

XXV.

THE SINFULNESS OF SLAVERY NEEDS NO PROOF.—I conceive it no part of my duty to prove that the holding of slaves is criminal. I take for granted that slavery is a crime—a damning crime: therefore my efforts shall be directed to the exposure of those who practice it. As well might I attempt to prove that there is light in the sun, or water in the sea.—*Ib.*

XXVI.

LIBERTY AND EQUALITY—AN EXAMPLE.—Lynn, (Massachusetts) deserves a better paregyric than we can bestow. It is a proud specimen of what free, untiring, patient labor can accomplish. Look at its buildings, spread over a very large extent of ground! there is nothing showy or huge about them—they are, like the people, on a republican equality—nevertheless, their elaborate neatness and excellent condition constantly elicit one's admiration. Look at its population! how indefatigably industrious! how essentially important their contemned but really honorable business!* Where is a more valuable community of men, whether you consult their profession, their character, or their patriotism! *The whole country stands on a better footing for their labors.* These are not the men to be sneered at by a purse-proud aristocracy—O no! Long life and success to them all!—*Ib.*

* It is hardly necessary to inform any of our readers that the people of Lynn are chiefly employed in manufacturing shoes—a business which affords uncommon facilities for enlightening the *understanding!* No town, probably, in the Union, has done more for the anti-slavery cause, in proportion to its means.—*Ed. Standard.*

XXVII.

GROSS INJUSTICE AND INCONSISTENCY.—We have been simple enough, to suppose,—our simplicity, in this particular, still clings to us,—that our free colored population have an indisputable right to express their sentiments, in a public manner, on all matters appertaining to their welfare; that they best understand their own wants and desires; that no scheme for the removal of a people from their territorial possessions, or native country, should be forced into operation contrary to their inclinations; that the remonstrances of our colored brethren deserve as candid an interpretation as those of our red brethren; and that they who clamor so strenuously against removing the latter further West—not only on account of the faith of treaties, but on the ground of the expense, danger and suffering necessarily attendant upon the enterprise—should not be so inconsistent as to clamor as loudly for the removal of the former to a strange land, thousands of miles across the ocean.—*Ib.* No. 15.

What a Catalogue!

The following enumeration of the monstrous evils and crimes of the Slave Power is from the pen of Dr. Bailey, of Cincinnati, editor of the Philanthropist. What a catalogue!

It holds a sixth part of our fellow-countrymen, or nearly three millions of immortal beings, in abject and perpetual bondage; regarding them as absolute property, that may be bought, sold, mortgaged, willed, whipped, driven, worked like the brute that perisheth.

It has implicated the people of the United States universally in the guilt of aiding and abetting this monstrous crime; having secured a representation in Congress based on that property; obtained a constitutional warrant for seizing their slaves wherever found within the limits of the Union; and engaged the whole power of the government, if necessary, to crush the rising bondman.

It has burthened the nation with the guilt of supporting slavery in the District of Columbia and the territory of Florida, and of tolerating the domestic slave trade, the same in principle with the foreign slave trade, which the federal government has pronounced piracy.

It has procured the sanction of the nation to the extension of the curse of slavery, by prevailing on it to admit into the Union, States which had established perpetual slavery.

It tends constantly to degrade labor, by making it in one half the Union, the badge of slavery.

It has made our country a reproach in the eyes of the world, and impaired the influence of our example as a free people.

It has corrupted the republicanism of our people, and, more than any other single cause, induced among us an alarming insensibility to the claims of justice, and the vital principles of good government.

It has assumed the disposal of offices under the national government; filling them with the creatures of its will, punishing by dismissal or exclusion any who may have assailed its usurped prerogatives; and making base servility to its demands the price of its patronage.

It has thus given us nearly all our Presidents and Vice Presidents, and the speakers of the House of Representatives; all of whom are compelled, ere they are elected, to yield to it pledges of their friendship, and through whom it exerts a controlling influence over the affairs of the nation.

It has determined to a great extent the legislation of the country, regardless of the interests of free labor; at one time establishing a tariff, calculated, if not designed, to cripple the commerce of the free States; at another, abolishing a tariff, at the hazard of breaking up their manufactures;—passing a law for the advantage of the slaveholder, to carry into effect a clause of mere compact in the constitution between the several States, and which confers no power of legislation on the federal government; and excluding a portion of our countrymen from service in the militia, on account of their complexion.

It has usurped power over the diplomacy of the nation; urging claims for compensation for slave-property, so called, in such a tone as to generate unfriendly feelings between two powerful nations; disgracing our government, by pertinacious negotiations for the surrender of fugitive slaves; neglecting, we have reason to believe, from fear of hazarding its peculiar interests, to urge with proper spirit the settlement of a painfully vexatious question, which involves a large portion of the territory of a free State; and subjecting our commerce to no small disadvantage by refusing, for no adequate reason, to recognize the sovereignty of Hayti.

It has forced declarative resolutions from the Senate of the United States, against the right of discussion on the subject of slavery.

It has sought to compel Congress to overthrow the constitutional bulwarks of the free States, by guaranteeing to the slaveholder within their limits the right to hold his slaves.

It has attempted to establish by law a censorship over the post office; and, failing in that, has systematically violated its sanctity without law.

It now threatens an enactment, prohibiting the testimony of colored persons in the courts martial of the United States, thus forcing the sanction of the nation to one of the most unjust and odious features of the slave-system.

It has passed laws, denying the right of trial by jury to a certain class of persons in some of the free States; forbidding them to testify against a white man; imposing upon them the degrading necessity of proving their right to freedom; excluding them from the benefits of the common school-system; and punishing citizens of the free States, for giving aid, or charity, to slaves escaping from their masters.

It has dictated to free States, whom they should elect to office, and in some instances procured the appointment of its own creatures.

It has, by fraud or violence, seized on the persons of freemen, citizens on a free soil, dragged them into a slave State, and imprisoned or otherwise maltreated them.

It has demanded from sovereign States at the North, the surrender of certain of their citizens in order to be tried by slaveholding tribunals, charged with no other offence, than that of declaring that slavery was a sin against God, and a wrong against man.

It has required from the free States, the passage of laws, in the face of their own constitutions, to prevent their citizens from assembling together peaceably to discuss the question of slavery; and for the suppression of the liberty of the press.

It has destroyed, to a great extent, freedom of thought, and speech, and action, in the South; and, to effect the same object in the North, has instigated mob-violence.

It has, in one instance, murdered a minister of the gospel, for no other reason than that he dared to utter a freeman's voice against the abominations of slavery.

It has passed laws in slave States, for the seizure and sale as slaves, of a certain class of persons, who, in some of the free States, are invested with all the rights of citizenship.

It has abridged the right of locomotion in the persons of those who are known as the open enemies of its power, visiting them with lawless punishment should they be found in a slave State.

It has publicly whipped an innocent citizen of a free State, whose only crime was that he had in his possession certain anti-slavery tracts.

It has created and kept up a war, which has drawn from the national treasury thirty millions of dollars.

It has created offices in the South, not demanded for any purposes of utility, and which are a dead weight on the government.

It has abrogated the right of petition.

It has destroyed freedom of deb

COMMUNICATIONS.

The New-Haven Young Men's A. S. Society.

The young men of New-Haven, citizens, members of College, and Theological Seminary, who are opposed to the alarming usurpations of our slave-holding power, met on the last week for consultation. The result of our meeting and discussions has been, the regular organization of a Society, to be called the New-Haven *Young Men's Anti-Slavery Society*; by the Constitution of which we have, with perfect confidence in the truth of our principles, unanimously, solemnly and deliberately pledged all our influence, both moral and political, for the immediate, unconditional and total annihilation of American Slavery. As this is the first organization in our State requiring consistent political action on this subject, it may be proper to state, very briefly, some of the causes which have led to the disruption of our former *political connections*.

We believe that the system of American Slavery is a *sin* against *God*, destructive of all the *rights* of the *slave*, opposed to the *genius* of our *Republic*, and dangerous to the *liberties* of the *free*:—that through the sympathy of the North, the *slaveholding power* has been constantly increasing, until, swollen with pride, it bids defiance to *justice and law*, and rides in triumph over the down-trodden rights of the nation:—that it has set at nought our most revered tribunals of justice, and laid its vandal hands upon our national halls of legislation, prostituting our government to the support of its crimes, by making laws to sanction its iniquities, and barring their doors against even the *petitions of freemen*, condescending to remonstrate where they ought to command:—that, emboldened by success, it has arrived at such a pitch of arrogance and pride, that while it denies all *right* of the *free* to interfere, in any way, with the sin, it at the same moment demands our resources to protect it against the legitimate fruits of its crimes, requiring our State Legislatures to descend to the inhuman and degrading office of hunting and catching its self-emancipated *negroes*—our money to build its prisons—our men to carry on a horrible frontier warfare, expensive to us, shameful to the nation, and as unjust in its origin, as it has been disgraceful in its prosecution;—and lastly, requirring us to furnish an army of 200,000 men, to be wielded by a *pro-slavery Executive*, for the protection of crimes with which they tell us we have nothing to do!

We believe that a power so subversive of the rights of a part of our fellow citizens, and dangerous to our own liberty, ought at once to be crushed:—that a majority of the Representatives of the North have been brought into subserviency, or awed into silence, by the slave power;—that by the election of such men to offices of trust, the political parties of the North have joined hand in hand, for the support of the slave-power, thus proving recreant to the cause of Freedom, and the true interest of the Republic, and forfeiting all claim to the confidence, or co-operation of freemen. We believe that, for us to remain longer in union with these parties, would be to encourage them in iniquity, forfeit our consistency of character, neutralize our influence, and abandon the glorious cause of Universal Liberty.

With these views, the path of duty seems plain before us. We have chosen the only alternative consistent with honor, and it only remains for us to bid our former political parties a cheerful and final *farewell*.

Resolved, That a copy of the above be forwarded for publication to the editors of the Emancipator, A. S. Standard, Zion's Watchman, Christian Reflector, Congregational Observer and Charter Oak.

By order of the Society,
S. M. BOOTH, *President*.
HENRY FITCH, *Recording Secretary*.
N. H. CREESBOROUGH, *Corresponding Secretary*.
November 8th, 1840.

Tales of Oppression.

No. VI.

BY ISAAC T. HOPPER.

In the early part of 11th mo. 1802, John Folwell, merchant of Philadelphia, was riding into that city from his country place, and when near Gray's Ferry, he met a close carriage with five colored persons in it, driven by a white man. It was certainly a novelty to see a carriage with a white driver, while those inside were colored; and upon getting into the city, he called upon me and expressed his apprehensions that there was something wrong in the business, and proposed that we should pursue them, and endeavor to ascertain what were the real circumstances of the case. Not many minutes elapsed after he called upon me, before we were in pursuit of them. In less than half an hour, we arrived at the Blue Bell tavern, on the road to Baltimore, where we found the black men, with the driver, seated at the dinner table. We inquired where they had come from, and where they were going. The driver, with perfect composure, informed us that the colored people were from the West Indies; and, in New-York, had entered into articles of agreement with A. G. Hammond, to live with him in Baltimore, for the term of two years, as servants in a hotel, which he said he kept in that city. He had furnished them with some clothing, and was to give them thirty dollars each, at the expiration of the two years. The driver, whose name was Thomas Kirk, said that he was a witness to the agreement, and that he fully believed there was nothing improper in the business. We informed him that we thought otherwise, and that he must return to the city, for we were determined to investigate the matter. He then took a letter out of his pocket, and said, "Here is a letter, given to me by Mr. Hammond, that will explain the whole affair. I will open it." He was requested not to do so till we went before a magistrate; but, confident that the letter would prove his innocence, he broke it open, and I read it before all the company. It was as follows:

29th of October, 1802.

SIR—You will receive the black men from the bearer, and, with the first opportunity, send them to their *own country*, where *they wish to go*. I have been at some expense for them, but being [am] acquainted with some gentlemen who will bear part of the expense. Their masters, no doubt, will refund the money so paid. They were in a miserable state in New-York. I think it an act of charity to assist them. Whatever may be the laws of any individual State, I think no man of *feeling* will wish to prevent their going where they may get an immediate passage home.

Yours with respect,
A. G. HAMMOND."

The men had just taken their seats at the table, when we entered the room; and although they understood the English language very imperfectly, they comprehended enough to discover that they were in jeopardy; and upon the letter being read, they all rose and looked upon one another, and upon us, with amazement; and on its being made known to them, that we had come to their rescue, they stepped up to us, and took us by the hand, and made all the manifestations in their power of their gratitude for deliverance. T. Kirk informed us, that all his money was expended, and that Hammond had agreed to meet him at this place, and furnish him with an amount sufficient to defray his expenses to Baltimore. Being satisfied that Kirk was guiltless in this business, and finding he was pennyless, we paid his fare at the Blue Bell, gave him money to defray his expenses home, and then returned with him to the city, and called upon Michael Hillegas, an alderman, when Kirk made the following affidavit, viz:

"Thomas Kirk, a person employed as a stageman, part of which belongs to himself, says—that about a week ago he was applied to by a person, who called himself A. G. Hammond, in New-York, to carry in the said stage three black men and two mulatto men to Baltimore, and a letter which he would furnish him with, which is hereunto annexed, and endorsed with the name of Thomas Kirk. The said letter is directed to John Martinea, Baltimore, per Mr. T. Kirk

"That, on Friday, the 29th day of October last, the said Thomas Kirk was at the place where A. G. Hammond appointed to meet him in New-York, where also were the blacks and mulattoes; and there he was evidence to a paper of agreement, which was drawn up by the said A. G. Hammond, and signed by A. G. Hammond and all the blacks and mulattoes,—the purport of which was, that they should serve him, the said A. G. Hammond, two years in Baltimore, whither he was going to reside, and there keep a tavern. That the instrument covenanted, that the said A. G. Hammond should find them sufficient meat, drink, wearing apparel, washing and lodging, and at the expiration of the two years, give them thirty dollars each. That on Sunday morning, the 30th of October last, the said Thomas Kirk crossed the North river, with the said five persons, and the said A. G. Hammond overtook them near Newark, where he advanced to him fifteen dollars and fifty cents, and informed him he would return to New-York; and directing the said Thomas Kirk to travel on with his cargo to Trenton, where he expected to overtake him; but should that not be the case, that he there overtook him, then he directed that he should stop at the sign of the Blue Bell, about three and a half miles from Gray's Ferry.

"City of Philadelphia, ss.

"Thomas Kirk being sworn according to law, did depose and say, that the facts above stated are just and true, to the best of his knowledge and belief.

THOMAS KIRK."

"Sworn and subscribed before me,
MICHAEL HILLEGAS.
November 3d, 1802."

We waited at the Blue Bell till near sundown, hoping to meet Hammond there; but we had reason to believe, that he had, by some means, discovered that his plans had been intercepted, and would not come. We were afterwards informed, that he had stopped for a short time at a tavern in Market street, the next day, but we could get no further intelligence of him.

Upon inquiry, we found that Hammond had lived in Baltimore, and at one time had sustained the character of a respectable man, but there was not the slightest evidence that he had any intention of keeping a hotel. Hammond's letter, in this narrative, precedes Kirk's affidavit. It will appear evident, that it was intended to deceive, in case it should fall into other hands than the individual to whom it was directed, but the scheme was too palpable not to be easily seen through. He speaks of *their masters*: the men were free, and, of course, had no masters. He also speaks of their *miserable state*: the fact was, they were intelligent, smart men, and were by no means in need of the extension of his philanthropy. They resided, after this event, in Philadelphia, and conducted reputably. His object was, there can be no doubt, to send them to the West Indies, and sell them as slaves; but his plan was happily frustrated.

The details of this case were published in the newspapers, one of which I forwarded to Thoroughgood Smith, who was then Mayor of the city of Baltimore, and in the course of a few weeks I received a letter from him, informing me that Hammond was in custody. He was, on trial, convicted and sentenced to hard labor on the public roads for the term of three years; but, I was informed, that after serving about one year, he was pardoned by the Executive of Maryland, on condition of leaving the State not to return.

Kitchel's Appeal.

The proneness of mankind to extenuate their guilt, and attach their own blame to the conduct of others, is notorious. Instead of ingenuously confessing their errors, they attempt to hide them from the light. Thus it is with slaveholders, who attempt to palliate their crimes by pleading the good and happiness of their slaves as a reason for holding them in bondage. Thus it is with northern pro-slavery churches and ministers, whose sympathies are all dried up by vain and frivolous apologies—who say, "Am I my brother's keeper?" or, as in one instance was the case, act the part of blood-hounds for the slaveholder, in ferreting out the hiding-place of the innocent fugitive, and do all they can to deliver her into the hands of her destroyer.* Thus it is with those who would extend the mantle of morbid charity over such churches and clergy, and claim for them the spirit of Christ, and plead for them "no common provocations for assuming an attitude of intense opposition to organized anti-slavery action!" (page 10.) "Provocations!" to indulge prejudice against colored people! to fellowship slaveholders! to disobey God, and refuse to pray and open their mouths for the dumb! and to deliver to his master the fugitive that has escaped from bondage! Ministers and churches of Christ! *provoked* to shut their eyes to the principles of the gospel, and to refuse to be governed by them, and to favor slavery! What has *provoked* them? Why, "*Garrison!*" the "infidel Garrison!" the "*printer's boy!*" a layman! has had the impudence, (impelled by the great and holy principles of christianity and humanity,) to go before the Pharaohs, and say, "thus saith the Lord, let my people go that they may serve me!" while men of influence in the congregation, and princes of the assembly,—men of renown,—*provoked* to jealousy, have been crying out, "ye take too much upon you, seeing all the church is holy; wherefore, then, lift you up yourself above the church and the clergy!" and thus they have murmured against the righteous cause of the Lord, and refused to lift a finger to remove the grievous burden from the necks of their enslaved brethren. Their hatred of the anti-slavery cause, and attachment to the institution of slavery, have repelled them, and kept them aloof from it. On p. 11, Mr. K. says—"The repellency has been mutual. If it has had power to drive the weightier body of the church and pastors, so far from their orbit, would it not be strange if it had not pressed the lighter body of abolitionism completely out of the system of truth and propriety? With far greater force may the abolitionists plead that they have been thrown by harsh treatment into the false position of apparent hostility to the ministry."

Neither the churches or clergy, or the abolitionists, *are in a false position*. The one is pro-slavery—the other anti-slavery. The first hold slaves—admit slaveholders to their communion tables and into their pulpits—recognize the right of man to hold his fellow man as an article of property—assist the slaveholder to recover his chattels—offer apologies for the system—foster prejudice against their brethren, and oppose the only effective means in operation for the abolition of slavery. The abolitionists hold no slaves—exclude slaveholders from their communion tables and pulpits—and refuse to support as a Christian church and ministry those who apologize for slavery, or refuse to bear a faithful testimony against it. Here are the two positions of the church and clergy and the abolitionists, truly defined and diverse from each other as light and darkness. The abolitionists are for "breaking every yoke and letting the oppressed go free." They "open their mouths for the dumb, and plead the cause of those appointed to destruction;"—they "remember them in bonds as bound with them," as God has commanded them to do. This they have done in the face of mob violence, and church and clerical proscription, and at the expense of their reputation and property. They stand on the Rock of Truth, as every man who now opposes them would testify, if he, his wife and children, were slaves. The churches and clergy, as a body, are antagonistical to them in every thing—their feelings, their conduct, their prayers, and their labors.

Neither can it be proved that the abolitionists have been driven or pressed one jot or tittle out of the way of truth, "*into* hostility to the ministry." They have sworn eternal hostility to the bloody system of slavery, and whenever or wherever they have met with it in any shape, bodily or spiritual, at the North or the South, in the Church or with the clergy, in individuals or communities—wherever it has come in their pathway, (if consistent,) they have given battle to the inhuman monster. And because they have not spared pro-slavery in sacerdotal robes, they are charged with an attack on the ministry! In no instance have the abolitionists treated irreverently the sacred office; their attack has been on the pro-slavery incumbents; and their warfare has been so mighty, that the "weightier" and stronger body of the Church and clergy, *made weak through slavery*, has fled before the lighter and weaker body of abolitionists, made strong through Christ and his truth. The "peculiar institutions of the South" have "driven the churches and clergy from their orbit," into a position defensive of them. Kindred spirits always have an affinity for each other. The spirit of the Lord and the spirit of philanthropy never repel each other—nor truth, justice, mercy and benevolence. The despised colored man—the toil-worn captive, and the despised abolitionists, feel an attachment for each other. In morals as well as physics, there is no attraction between antagonist spirits, principles, or properties of bodies. Between God and satan, Christ and slavery, there is an impassable gulf—a mutual repellency. Slaveholders, slave-traders, their aiders and abettors, and pro slavery churches and clergy, do not repel each other. Northern churches and clergy, as a body, do not repel slaveholders whose hands are dripping with human gore! There is a strong affinity between them, while they both repel the abolitionists. Where, then, is the "false position" of the churches and clergy, or of the abolitionists? The churches and pulpits are pro-slavery, and the abolitionists are anti-slavery, and both are in their true position.—The abolitionists continue to ply their great *moral lever* most efficiently for the overthrow of the loathsome rock of slavery, (o'ershadowing the barren plains of the South, upon which the son of Freedom is forbidden to rise,) and to receive the cheering response of the converted slaveholder, bidding them God speed in their labors, and telling them they owe it to abolition efforts, that they have been led to see the wickedness of slavery and to emancipate their slaves.

Our principles, our constitution, our ends and means, are admitted to be unexceptionable; and when any departure from these principles, on the part of abolitionists, can be incontrovertibly proved, then let those who please to do so, go down into the plains of Ono, and counsel with the Sanballats and Tobiases, who have despised them and laughed them to scorn, and reported them as rebels. Thus far, no such things have been done as have been laid to our charge.

E. D. H.

* In Brooklyn, Ct., the Congregational church and minister are violently opposed to anti-slavery, and if I have not been misinformed, members of the church are, or have been, slaveholders. ——— Welch is a member of that church, and recently undertook, for $50, to help Dr. Price of Georgia to kidnap a very intelligent mulatto girl, who had fled from the man thief, and "was dwelling quietly within our gates," rendering herself respectable and highly useful by her trade, and who had as good a right to be free as Mr. Welch or his daughters. How does such inhuman conduct comport with the spirit of Christ? Yet the church has taken no notice of it! If he had engaged to help a man steal a sheep, they would probably discipline him; but helping to steal a woman is passed by with the coldest indifference!

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, DECEMBER 3, 1840.

☞ The resident *compiler* of the Standard has received nothing from the editor for this week's paper. The readers will not regret the omission more sincerely than himself.—Doubtless, however, there are good and sufficient reasons for it. Having expected to receive matter from brother Rogers down to the latest moment before going to press, the writer of this has no time to prepare a "leader." Our readers must therefore put up, for once, with a plain, though, we hope, wholesome repast; or as good housewives sometimes say, a "picked up dinner."

The Root of the Evil.

The Sun attributes the late deplorable and bloody murder at the University of Virginia to "two evils;" first, "that spirit of insubordination which prevails in most of our colleges, and which is ever ready to burst forth in some scandalous disorder"—and secondly, "the practice of carrying instruments of death, so general, we may say almost universal at the South." But what is the cause of these "two evils?" How does it happen, that the practice of carrying deadly weapons prevails at the *South*, and not at the North; and that *southern* students are generally instigators of the "scandalous disorders" which so frequently "burst forth" in our colleges? At this point the Sun goes under a cloud! But, fortunately, there is light enough from other sources to enable any one who is acquainted with the facts, to answer the question. The whole matter may be made as clear as day by a single word—SLAVERY. This is the ONE great evil, to which the *two* mentioned by the Sun are subordinate; and it will be utterly vain to attempt to remove the last, while the former is suffered to exist. It is unnecessary to enter into any argument to prove this, since it must be palpable to the dimmest vision. The Sun remarks—

The practice of carrying deadly weapons is so general at the South, and among people who are under every obligation imposed by education and position, to set better examples, that we have no reason for supposing it is not common among the students of the University of Virginia. It is certainly common among the southern students at all the schools of Philadelphia. It is a cowardly practice, disgraceful to a country pretending to be civilized, and on the other side of the Atlantic, is known only among such savages as the Albanians, a people well known as cut throats by trade, or the brigands of Spain and Italy; and we see one of its deplorable results in this wanton and cruel murder.

That the people of the South are "under every obligation" to "set better examples," we fully believe; but the idea that this obligation is "imposed" upon her "by *education* and *position*," unless intended as a piece of keen satire, is a melancholy illustration of the propensity of the northern press to bestow flattery where rebuke is imperiously demanded. What is there, we ask, in the "education" of the South, which could lead us to expect of her any thing else than the worst exhibitions of human depravity, or induce us to look to her for "better examples" than those which the Sun admits bring her upon a level with "savages" and "cut-throats by trade?" How graphic is the description which Thomas Jefferson has given of southern "education!"

The whole commerce between master and slave is a perpetual exercise of *the most boisterous passions*; the most unremitting despotism on the one part and degrading submission on the other. *Our children* see this and learn to imitate it: for man is an imitative animal. *This quality is the germ of all education in him*. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, *gives loose to his worst passions*, and thus, *nursed, educated, and daily exercised in tyranny*, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who permitting one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part, and the amor patriæ of the other.

Does the Sun think that an "education" like this has a tendency to fit the South for setting "better examples" than her neighbors? Is not the Charlottesville murder, rather a legitimate fruit of that "education?"

Of the practice of wearing deadly weapons, the Sun says—

But in vain can we expect its suppression, while public opinion excuses it; for under such circumstances, laws against it could not be executed. The only resource of those who would see it suppressed, is to exhibit the communities which tolerate it to the censure of the civilized world, and thus make them ashamed of their barbarism.

Thank you, Mr. Sun, for this information as to the "only resource" of those who would suppress the barbarous practice alluded to. But wherein does your plan of suppressing *that* evil differ from the one by which the abolitionists are seeking to overthrow the *great source* of that and a thousand other evils of equal magnitude? The "censure of the civilized world," and the "shame" arising from the exposure of "barbarism," are weapons whose power is fully appreciated by those who are laboring for the extinction of slavery. For using them, they have been called "meddlers," "fanatics," "disturbers of the peace," "slanderers of their country," &c. We are glad to have an acknowledgment from the Sun that these weapons are not only legitimate and lawful, but the "only resource" of those who would suppress "barbarous" practices.

We copy the concluding paragraph of the Sun's article, only expressing the hope, that the editor will not fail to notice how easily the murderer will escape punishment, and that he will attribute that escape to the right cause—the prostration of law in a community "*nursed, educated*, and *daily exercised in tyranny*."

The murderer in this case is what is called *highly connected*. That is, his parents and relatives in Georgia have wealth and influence. We shall now see if these will save him from the penalty of the laws. We expect, of course, that no efforts will be omitted to save him; that all which wealth and influence can do for his escape, will be done.—If it succeed, we shall say that, in connection with certain remarkable acquittals in Philadelphia and our own city, it will prove that we have already become too corrupt for even handed justice. The Governor of Virginia has offered a reward of $3000 for the apprehension of three colored men who committed a felony in Norfolk. If caught, they will doubtless be punished to the utmost extent of the law; not because they are colored, but because they belong to the "lower class." Let us see if this *young gentleman*, this scion of "wealth and respectability" will escape the gallows for a cruel murder. He would not in any part of Europe.

Southern Advertising.

We have inserted on the first page an advertisement of the various animals, (*human* as well as brute!) that pass at the South under the general designation of—*cattle!* Having just now received the Farmers' Gazette of November 25, published at Cheraw, South Carolina, we cannot forbear to present from its columns a few more specimens of southern advertising, "free gratis for nothing." We follow copy as accurately as possible. First, we have offered for sale "negroes" and "Malcom's Travels," in the same close connection in which they are presented below. Mr. Malcom is a distinguished Baptist clergyman, formerly of Boston, but now the President of some college at the South; what one, we do not now recollect. His book is designed to exhibit the condition of the *foreign* heathen, and to invoke "interference," on their behalf, with the "peculiar institutions" by which they are degraded. Very likely "Peter L. Robeson" is a staunch friend of the missionary cause, and intends to contribute a liberal share of the profits on the sale of his "eight negroes," towards evangelizing the poor heathen, whose forlorn situation is depicted in Mr. Malcom's book. There is, therefore, nothing incongruous in placing the two advertisements side by side.

NEGROES FOR SALE AND HIRE.

THE SUBSCRIBER will sell eight negroes, most of them workers, and in families, to an approved purchaser, the terms would be accommodating, if application be made before the first of January next.

Also to hire out for one year from the first of January next, six or eight prime hands; if not hired before, they will be put up to the highest bidder, on the first Monday at this place.

PETER L. ROBESON.
Chesterfield C. H.
November 20, 1840.
2 4t

MALCOM'S TRAVELS, &c.

JUST RECEIVED and for sale at the Bookstore Malcom's Travels in South Eastern Asia; embracing Hindostan, Malaya, Siam and China, with numerous highly finished engravings.

Next we have offered a MAN and his WIFE, who are "good house servants," "a young wench," "accustomed to work in the field," (woman's appropriate sphere!) and a *theological* repast, in the shape of a sermon "in vindication of the doctrine and practice of the Baptist denomination," separated only by an advertisement which will serve to illustrate the commercial relations existing between the North and South.

NEGROES FOR SALE.

A LIKELY Fellow, a good house servant, and his wife, who is also a fine house servant, and pastry Cook. A young wench and her male child about four years old. The wench has been brought up mostly in and about the house, and has also been accustomed to work in the field. For price and further particulars enquire at the office of the Farmers' Gazette.
Cheraw, November 2, 1840.
51 tf

AGENCY BANK OF GEORGETOWN, S. C.
At Cheraw, Nov. 9, 1840.

EXCHANGE at sight on New-York, in sums to suit purchasers, for sale by
D. McNAIR, Agent.
No. 52. tf

Rev. Richard Furman's Sermon,

DELIVERED in the Baptist Church in this place in vindication of the doctrine and practice of the Baptist denomination, for sale at the store of
A. P. LACOSTE.
November 7, 1840.
52 tf

In another part of the same paper, we find the following:—

For Sale at the Book Store,

A SERMON by the Rev. J. C. Coit, delivered in the Presbyterian church in Cheraw, "upon the occasion of the Semi-centenary celebration; prepared for the press, and published by the author, as a testimony against the established religion in the United States." Price 25 cents.
August 4th, 1840. 28—tf.

As "the established religion in the United States" is pro-slavery, we have a great curiosity to see the "testimony" which "the Rev. J. C. Coit" has "delivered" "against" it. Will not the editor of the Farmers' Gazette send us a copy? Perhaps the author or the bookseller will do so, in consideration of our copying the advertisement.

Slavery and State Rights.

We alluded last week to the daring impudence and villainy of the Governor of Virginia, in trampling upon the Constitution of the United States and of New-York, by offering a reward for the abduction of three citizens of this State, after he had failed to get them into his clutches by a legal process. The following history of the case is from the Evening Post of Thursday last:

The Governor of Virginia, it appears by a paragraph now going the rounds of the newspapers, has issued his proclamation offering a reward of $3000 for all, or $1000 for each of certain persons "who committed a felony at Norfolk, Va in July, 1839," viz: Peter Johnson, Edward Smith, and Isaac Gansey. "These persons are men of color, and were attached to the schooner Robert Center, and are believed to have been residents of the city and State of New York, where the Governor thinks they may probably be found at this time." This is a peculiar case, and merits some further notice.

In the last message of the Governor of this State, January 7, 1840, he informs the legislature that a requisition had been made upon him in the preceding July, by the Executive of Virginia, for the delivery of three persons as fugitives from justice, charged with having feloniously stolen a negro slave in that State; and says: "I declined to comply with the requisition, upon the grounds that the right to demand, and the reciprocal obligation to surrender fugitives from justice between sovereign and independent nations, as defined by the laws of nations, include only those cases in which the acts constituting the offence charged are recognized as crimes by the universal laws of all civilized countries; that the object of the provision contained in the constitution of the United States, authorizing the demand and surrender of fugitives charged with treason, felony or other crime, was to recognize and establish the principle of the law of nations in the mutual relations of the states as sovereign communities; and that the acts charged upon the persons demanded, were not recognized as criminal by the laws of this state or by the universal laws of all civilized countries."

Upon this refusal, the Governor of Virginia, in his annual message to the legislature, declared that this construction of the Constitution of the United States could not be submitted to, and that if it should prevail, and the constitution could not be amended, it might become the duty of Virginia to secede from the Union.

By official documents it appears that the three men in question were mariners, attached to a vessel belonging to this port; that the missing slave had been employed to do some work about the vessel while lying at Norfolk; and that on her departure the owner hastened to New-York by land, arriving before the vessel, upon boarding which, in our bay, the fugitive was discovered, having concealed himself among some lumber. He was seized and sent back to Virginia, and the three colored mariners on board were arrested on a charge of having assisted the slave to escape, and were imprisoned in this city. A writ of Habeas Corpus was issued, by virtue of which they were brought before Recorder Morris, and it was found that there was not a particle of evidence of any sort, that Johnson, Smith, or Gansey had aided the slave's escape, or had known of his being on board the vessel, while they all declared their entire ignorance of his being there. The Recorder therefore discharged the men from imprisonment.

The requisition having failed as above mentioned, it now appears that the extraordinary measure of offering a very large reward for the forcible seizure and adduction of these innocent men has been resorted to by the Executive of Virginia in order to arraign them in that state upon the charge of crime. Without considering the grave questions that arise in this case concerning the personal rights of the citizen—the dearest we possess—or the sovereignty of states, I desire to call attention to some provisions of the law touching this matter, and showing that while there are rewards on the one hand there are penalties on the other.

It is provided, 2 R. S., p. 664, sec. 28, as follows: "Every person who shall, without lawful authority, forcibly seize and confine any other, or shall inveigle or kidnap any other, with intent either 1. To cause such other person to be secretly confined or imprisoned in this state against his will; or 2. To cause such other person to be sent out of this state against his will, shall, upon conviction, be punished by imprisonment in a state prison not exceeding ten years."

It is quite evident that the act prohibited by this statute is in violation of the rights of the citizen or subject, in whatever community it may be committed. It is also evident that an offer of reward for the apprehension of a person charged with crime, made by one government, cannot be "lawful authority" for the seizure and abduction of such person from the jurisdiction of another government: therefore such seizure and abduction are recognised as criminal "by the common law and by the univeral laws of mankind," for which reason, under the Constitution of the United States, the Govenor of any State in this Union to which a person guilty of this crime had fled, would be bound upon the requisition of the Governor of any other State in which it had been committed, to surrender such fugitive "to be removed to the state having jurisdiction of the crime."

Let it be remembered, that article 4, of the amendments to the Constitution of the United States, has provided that "The right of the people to be secure in their persons" "against unreasonable" "seizures, shall not be violated; and no warrant shall be issued but upon probable cause supported by oath or affirmation, and particularly describing" "the persons or things to be seized." This noble provision, binding upon all the people, and courts, and legislatures throughout the Union, cannot be securely violated by any of them.

CIVIS.

EFFECTS OF THE THIRD PARTY.—One argument in favor of "independent nominations" has been, that by furnishing a "rallying point," they would greatly augment the number of anti-slavery voters, while, on the "scattering system," it was exceedingly difficult to get men to the polls, or if they went, to induce them to break away from their parties. This argument, we recollect, was urged very strongly in the address of the friends of the third party in Massachusetts. If we are not mistaken, the editor of the Liberator, in reviewing that address, expressed the opinion that no such "rallying point" was necessary; and for proof of it, referred to the well-remembered contest in the fourth Congressional District of Massachusetts, where the abolitionists succeeded in preventing the election of either of the party candidates, at three successive trials. To this Mr. Phelps, of the Abolitionist, who was active in that contest, replied, that from his knowledge of all the circumstances, he was confident the abolitionists would have done much better, if they had had a regularly nominated candidate of their own. Well, in 1840, a candidate was nominated, and what was the result? Why, that candidate received less than 200 votes; whereas, the much ridiculed "Mr. Scattering" received, in 1838, *five hundred and twelve!* So much for a rallying point. We have no manner of doubt, that one half the effort which has been expended in the fruitless attempt to get the third party on its legs, if it had been judiciously laid out on the old system, would have accomplished incomparably more for the cause than that party could do, if it were to live to be as old as Methuselah; to say nothing of the positive evils which are inseparable from it.

Watch Them.

The editor of the Pennsylvania Freeman, in noticing the recent action of the Vermont Legislature, throws out the following excellent admonition to the abolitionists of that State, to which we hope they will pay earnest attention.

One word to our Vermont friends in this connection. You have obtained—if we mistake not, all that your State Legislature can grant you. Your statute book—if we are rightly informed—is free from a pro-slavery stain, and your state has given its voice clearly and decidedly in favor of a similar purification of the Congressional statutes. Now watch your Senators and Representatives in the National Legislature, and see that they do their duty;—that they heed the voice of their constituents, thus plainly uttered. Do not let them treat you as they have heretofore done, and disregard your mandates as if you were merely playing with them a game of children's "make believe." Should they refuse or neglect to act according to the instructions they have received, let the withdrawal of your suffrages from every man of them who proves delinquent, convince them that you are in earnest, that your legislative resolutions are not like the "halting legate" of Prince John, "rather for show than use," but that when they speak it is to be heard, and when heard, they must be obeyed.

THE CHRONICLE.

NEW HAMPSHIRE.—The Herald of Freedom brings us cheering news from the Granite State. The friends of the cause there, of both sexes, are full of zeal and courage, and urging on the conflict with despotism with a spirit which betokens a speedy and glorious triumph.

The Concord Female A. S. Society has assumed the responsibility of paying the salary of the editor of the Herald during the present year. Nobly done! They have issued an appeal to their sisters in other parts of the State to aid them in this important object, in which they say—"As most of our contributions will probably be, as they have hitherto been, the productions of the needle, it is proposed that Fairs should be held during the year at different places in the State, where such as cannot more conveniently dispose of their articles at home, will find a sale for them." The first Fair is to be held at Somersworth on the 17th of December.

The State Society will have in its employ, during the winter, *five* agents, who are expected to report progress in the Herald at least once in two weeks. A portion of the work has already been laid out, and the Herald contains a list of appointments extending to the middle of December. This is doing up the work in the right way.

One of the agents, Stephen S. Foster, has given in the Herald a deeply interesting account of the progress of the cause in that State during the last year, which we would publish entire, if we had room. After speaking of the great deficiency of well directed anti-slavery labor in times past,—the ignorance of professed abolitionists in respect to first principles, while their efforts in the cause were prompted merely by *sympathy*—the pecuniary embarrassments of the State Society—the paralyzing influence of the great body of minister and churches—and the grand results of the "protracted meeting" system, so faithfully pursued last winter—bro. Foster closes his eloquent description with the following highly encouraging paragraph:

The utility of our late mode of conducting the anti-slavery enterprise may be seen in the great revolution which has been effected in the State within the last twelve months. During this short period the cause has assumed an entirely new aspect. All is now commotion. To the stillness and indolence of the camp *has succeeded* the rapid marshaling, and deafening roar of musketry, and dismal death-groans of the battle field. The enemy have been dislodged from their fastnesses, and driven into the open field—not conquered yet, but thrown into confusion, and consternation and dismay. New discipline has been introduced into our ranks. Our deranged finances have been reduced to order, and new life and courage imparted to our fainting forces. Instead of one lecturing agent, the Society now employs five, and is at the same time gradually diminishing its debts, and plans have already been devised by which in addition to other important achievements, it will undoubtedly be able to discharge all its liabilites previous to the next annual meeting. The way is now prepared for a more decisive and efficient movement than has ever yet been made in this or any other part of the country; and the only thing now wanting to ensure a glorious and speedy triumph, is faith and fidelity on our part. If our confidence is in God, and our hearts filled with love, and we abide by our principles, nothing can stand before us. The opposition will melt away like the snow of Spring before the returning sun. Our enemies will repent quickly, or God will dash them in pieces before us like a potter's vessel. Abolitionists already hold in their hands the balance of power both in church and state. It is within their power to control the entire political and ecclesiastical machinery of the country, so that not a wheel shall move, except in the line of anti-slavery—and they *will do it*, and the blessing of him that is ready to perish will be their reward.

The anti-slavery women of Chester have resolved to withhold their contributions from the American Board, until that body purifies itself from all participation in the iniquity of slavery.

RHODE-ISLAND.—The fifth annual meeting of the State Society was held in Providence, on Tuesday and Wednesday of last week. The official account of proceedings has not reached us, but we learn from a friend, who was present, that the meeting, though small in numbers, was of a very interesting character. Resolutions were adopted in opposition to the third party, new organization, and the conduct of the London Committee in relation to the female delegates to the World's Convention, &c. William Adams, the highly esteemed delegate of the Society to that Convention, and who took his seat in the *gallery*, with Garrison, Rogers and Remond, made, as our friend informs us, an exceedingly interesting statement respecting his mission. The editor of the Liberator, who was present the first day, makes the following remarks in relation to the meeting:—

The anti-slavery zeal of this State has, within the last two years, been somewhat dormant—in that condition which is, of all others, the most deplorable—"neither cold nor hot." We were not prepared, therefore, to see many persons in attendance at the annual meeting of the State Society, which was held in Providence on Wednesday and Thursday of the present week. There was, however, a choice collection present, and the number kept steadily increasing up to the hour that we were compelled to leave. We deeply regretted that we could not remain until the close of the meeting, the proceedings of which were characterised by solemnity of spirit, and great harmony of action. Among the speakers were Dr. Hudson, George W. Benson, N. H. Whiting, Abby Kelley, Sophia Little, Abel Tanner, William Adams, and William French. Who does the reader suppose consented to act as chairman *pro tem.* in the absence of the President? An agent of the new organization! The very man who, at New-York in May last, called upon the anti-slavery women to vote that they had no right to vote; and who, because they were allowed equal rights and privileges in that meeting, called upon all the other sex, whose *consciences* would not tolerate such a departure from scriptural injunctions, to secede, and assist in organizing a rival national anti-slavery society!! None other than *Charles W. Denison!* In Providence, he had no scruples of conscience to keep him from participating in the proceedings, though women were placed upon the business committee, were enrolled as members, and addressed the assembly! If our friend is disposed to return to his first love, and to stand once more upon the old anti-slavery platform, we are ready to give him the right hand of fellowship; but this playing fast and loose—this changing of colors, chameleon-like—this facile putting on and off the garb of new or old organization, according to circumstances, without any acknowledgment of change—is not very well calculated to secure personal esteem or confidence.

AMERICAN FREE PRODUCE ASSOCIATION.—The Annual Report and proceedings of the last meeting of this Association appear in the last Pennsylvania Freeman, and contain some facts which will be interesting to our readers.

At the first meeting of the association, a committee was appointed to raise a fund for the purpose of encouraging the production of free cotton. At the same time, the Corresponding Secretary was instructed to write to such persons in the southern States as would probably be willing and able to aid the association in this respect, offering them a premium of five per cent. on all the free labor cotton they could furnish. By this means the committee were enabled to purchase 1,378lbs. of North Carolina cotton, (the product of free labor,) at 12 cents per pound. They sustained a loss of 100lbs., said to have been eaten by cows, at Wilmington, N. C. The balance has been manufactured, and partly sold, and the result of the transaction is estimated thus:—

Total cost of goods,	$529 66
" proceeds of goods sold,	193 73
Total cost of stock on hand,	$335 92
Estimated value " "	313 70
Estimated loss on the whole transaction,	$22 21

The Committee, in their report to the association, say:

Although a small loss has been sustained by this transaction, we feel greatly encouraged to persevere in the good work; our object not being profit, but the encouragement of the growth, manufacture, and use of free labor cotton.—Considering the difficulties which we have had to encounter, we regard the result with great satisfaction. The loss of 100lbs.; the fall in the price of cotton, shortly after our purchase, to one-half the price paid by us; and the additional expenses attendant upon the manufacture of this lot, are embarrassments unlikely to occur in future transactions.

The following statements and remarks of the Executive Committee will convey further information upon the same subject:

In our correspondence with our southern friends, we learned that in consequence of the very trifling demand for free cotton in years past, in connection with the reduced price of the northern staple, the few who had been in the practice of raising it have become discouraged, and almost entirely abandoned its culture. Such being the case, your committee felt desirous of securing to its producers the certainty of a market, and of holding out to them such inducements for its cultivation as the limited means at their disposal would justify. They accordingly authorized an agent in North Carolina to offer one cent per pound above the market price for all free c

Letter from W. O. Duvall.

YORK, Livingston Co., N. Y.
November 17th, 1840.

DEAR FRIEND:—When will reformers become *honest, impartial and consistent!* No man is louder than Joshua Leavitt in denouncing this government as vile, wicked and pro-slavery; yet, in the last Emancipator, he can pass a false and fulsome eulogy on his darling "Hero," General Jackson, whom he knows to be one of the most hateful, slave-breeding tyrants in Christendom. If this *government* is *vile, wicked* and *slave-holding*, what, in the name of Heaven, is Andrew Jackson, who is known to be a slave-holder and slave-breeder, and in favor of the perpetuity of the hellish system of human plunder! Why apologise, and that, too, at the expense of truth, for such baseness and tyranny! Look, too, at Gerrit Smith, denouncing both the *American Church and State* as "vile," and "false," and "spurious," because they are "pro-slavery," and then applying to a highly intelligent Democratic Judge, pro-slavery to the back-bone, the character of "*pure and distinguished Christian gentleman!*" What, I ask, makes the "*church*" and "*religion*" of this nation spurious and corrupt! Why, Bro. Smith would say—"slavery"—"tis a pro-slavery church and religion." If, then, the "*church*" is "*vile,*" *because it is pro-slavery*, why in the name of common sense, is not *each pro-slavery member* of that "*church*" equally "*vile,*" "*false*" and "*spurious!*" Why have not Martin Van Buren and Richard M. Johnson the same title to the character of "pure and distinguished christian gentlemen," that *John Savage* has! They are the *pledged* opposers of abolitionism, and are in favor of the perpetuity of slavery in the District of Columbia; and knowing such to be the case, *John Savage*, by his *vote and influence*, does all in his power to place them in the highest offices within the gift of the people. Now, I ask, what makes *John Savage* any more a "pure and distinguished christian gentleman," than *his servants*, Van Buren and Johnson!

Now, I hold that but *two* things are necessary to make any American citizen an abolitionist—*honesty and information*. The *honest man*, who is not an abolitionist, is not an intelligent man—he can't be acquainted with the bloody principles and practices of American slavery, nor the peaceful and righteous and humane principles of abolition. So, on the other hand, the *intelligent man*, who is opposed to abolition, *is not* an *honest man*—be he who he may. What, then, can we say for Bro. Smith's "pure and distinguished christian gentleman," John Savage! Have we not a right to suppose that this "pure and distinguished christian," and Democratic Judge, is *thoroughly* acquainted with the *doctrines of Jesus Christ*, and the *Declaration of Independence?* Methinks a few more specimens of such *gross inconsistency* and *party partiality*, as are manifested by these brethren, will lead many to suspect, that democratic pro-slavery is not quite so hateful in the eyes of these gentlemen as some have supposed.

W. O. DUVALL.

☞ We are informed, that the paragraph in the last Standard, in which we corrected an erroneous statement, made by us the previous week, respecting the clergy of Westerly, has conveyed an impression to some minds unjust to our highly esteemed brother E. D. Hudson, and as far from our meaning and intention as the East is from the West. We therefore hasten to say, distinctly, that we made no allusion to him whatever in the paragraph referred to, *he having given us no information respecting the matter in question*. The "good authority" to which we alluded bears no relation, near or remote, to him.

TOO LATE.—After our inside form was made up, and nearly ready for the press, we received letters from two obliging correspondents, giving an account of the late annual meeting of the Rhode Island A. S. Society. Our friends, in such cases, should send us their communications at as early a moment as possible.

AMERICAN HEATHENISM.—The following article was published in the Journal of Commerce, a few days ago, from which paper we gladly copy it—premising only that its appearance in *that* quarter is an indication that a revolution is going on in public sentiment, and that even now our vulgar national prejudice is beginning to be felt as a reproach by men who are not abolitionists.

An instance of flagrant injustice came under my notice a few days since, which in my humble opinion deserves public censure. A woman of color applied for a passage from Harlem to this city in the rail road train and was refused. A similar application to the Harlem stages met with a similar refusal, and she was compelled to walk the whole distance. Now, Mr. Editor, first premising the fact of her being to all outward appearance as decent a female as any, of whatever color, in our city, and the wife of a respectable *citizen*, who is the possessor of real and personal estate, I would ask the New-York Harlem Rail Road Company under what color of right, as common carriers and the servants of the public at large, they refuse to a decent and unoffending individual a privilege which he or she may justly demand. I detest, Mr. Editor, this blind and besotted zeal which leads people to such absurd extremes. I would ask, Mr. Editor, whether it was in anticipation of conduct like this, that the Company obtained their act of incorporation. Did the people, when they sold a portion of their liberty to these monopolists, suppose that only certain classes of their vast body should partake of the benefits which the Company promised would result from their laying down rails in our streets and highways! Nay, I would further ask, are they not liable to prosecution as common carriers, for breaking an implied promise which every carrier (if I rightly understand the law) is supposed to make, to carry *all* passengers provided their means will allow them. Suppose the worthy Board should take it into their heads to proscribe every person having red hair—or squint eyes—or a lame leg—would not their folly meet with just indignation; and would they be a jot less consistent than they now are. Let not the reader suppose me an Abolition fanatic, for thus upholding the rights of the respectable colored population. Neither am I an *anti-abolition fanatic*, which I believe to be as rabid an animal as the former

A FRIEND OF HUMANITY.

JAMES G. BIRNEY came home in the Great Western, which arrived at this port on Tuesday of last week. He is in good health, and the Emancipator states that he will proceed, without much delay, to Ohio, on his own private affairs. Mr. Stanton is expected to return the present month.

From the Pennsylvania Freeman.

Trial of A. Brooke.—The readers of the Freeman have occasionally been informed through its columns, of the labors of Dr. Abraham Brooke of Clinton co. Ohio, in the Anti-slavery cause—of his efforts on behalf of the victims of oppression, who have been thrown within the exercise of his benevolence, and of the trials and persecutions he has, in consequence endured. The following statement of the issue of a prosecution in which he and a number of others were indicted for abduction, larcency, &c., will most probably prove interesting, to his numerous friends, and connexions in this city, as well as to the general reader.

The facts of the case, were briefly these:

In November, 1839, a party of emigrants from Virginia, having in their possession a number of negroes whom they claimed as slaves, passed through Clinton co., on their way to Missouri. Being informed of this fact, and aware, that by the laws of Ohio, every person claimed as a slave becomes free upon entering her Territory with the consent of his owner, Dr. B. and a number of others, determined upon their release. They accordingly started in pursuit, and on the following night, overtook them in the adjoining county of Warren. The negroes, upon being apprised of their right to liberty, immediately availed themselves of the information, and left their masters, who did not subsequently recover them. For their action in this matter, eight persons, including Dr. B., were indicted by the grand jury of Warren Co., in April last, for larcenny, abduction, and misdemeanor, and nine others for the two latter charges only. The following extract of a letter from Dr. B. dated 8th inst stant, details the issue of this trial.

"Five days of last week were consumed in the trials at Lebanon. The first indictment contained six counts, the three first of which charged us with the abduction of four negroes who owed service or labor, to Bennet Raines, according to the laws of Virginia, the *said offence having been committed in Warren co., Ohio*. The fourth charged us with the abduction of the said slaves, at the same place, they owing labor or service to Bennet Rains according to the laws of Missouri, (a state where neither he nor they had ever been;) the fifth charging us with a riot; the sixth with an assault and battery on Raines, his wife, his daughter, and a negro named Adam. The evidence on the first four counts, was overruled by the Court, on the ground that it went to show that a written title to these negroes existing in Virginia, which being the highest kind of evidence must be produced, and by verbal testimony was therefore pronounced inadmissible. I may here remark, that Bennet Raines died in September last. His widow and a son, aged about twenty-two years, were the witnesses. They swore to bills of sale being in existence for these negroes, while the prosecuting Attorney declared that the reason he had not procured such testimony of title to the "property" was that Raines had in his life time repeatedly told him, he "never had a scratch of a pen to show his title to them." The trial of course was then confined to the two charges, of riot, and assault and battery, and on these the two Raines swore with astonishing liberality to the warlike feats we had performed at the rescue. Other witnesses on the part of the state, and several on the part of the defence, contradicted these, and established the point, that all the violence used, consisted in my having pulled up a tent pin to get access to a negro child they had secreted, which I bore safely off to its mother, and which violence was justifiable, according to the charge of the presiding judge, by the necessity of the case. The jury found upon retiring, they had in their hands an indictment against seventeen individuals, *three of whom were not on trial*, as they had left the state, *four others of whom they had no evidence against, whatever*, that they had been present, yet as something must be done to show that the laws of Virginia, in regard to property in human flesh, prevail in Ohio, they returned a verdict of guilty on the charge of riot, *against the whole seventeen!!!* On the other charges pronouncing a verdict of acquittal."

We have moved for a new trial, which motion will be argued on the 13th, and will be doubtless granted. If it should be, and we are again prosecuted, we expect to get clear of the whole affair. The trial of grand larcency succeeded immediately to the other. We were charged with stealing fifteen hundred dollars of which $500 was in gold, and $1000 in bank paper. On this point, the mother and son repeatedly contradicted each other. The case was submitted to the jury without argument, who immediately brought in a verdict of acquittal.

We regret we had not in attendance a competent reporter, that by publishing the argument of our counsel, we might show, to nearly three fourths of our people their ignorance, when they suppose that the laws of Virginia or Missouri supersede those of Ohio on her own soil, or that the much talked of "comity of nations" established a thoroughfare for the slave driver through our state, in defiance of the ordinance of 1787, prohibiting forever involuntary servitude, except as a punishment for crime. Much censure was bestowed upon us by nearly the whole community, for the method we took to liberate these blacks, and many individuals declared they would have assisted us had we enforced the laws of our state. A company of slave drivers passed our house on the first of October, and gave me an opportunity to test their sincerity. I prosecuted them, and as a suitable reward, my life was sought by a mob in Waynesville, while the slave holders openly defied our laws, and passed safely on with their victims, to their prison-house in Missouri.

P. S. I have heard of several slaves having been had up by writ of Habeas Corpus, in Cincinnati, and set free by law—their masters having brought them into the state. We have passed along a number towards Canada;—among them was one company of eleven, of whom several were little children. They got on safely, I believe."

NOTICES.

IMPORTANT MEETINGS.

Come One, Come All.

The subscribers, having consulted with many of the true and tried friends of the Slave, in the western counties of this State, it was deemed advisable to hold *anti-slavery meetings* in the following places and at the following times.

Measures have been taken to secure some of the ablest advocates of *Human Rights* which the country affords, besides a number of volunteer speakers, who have kindly offered their aid. Friends of the slave, will you not rally!—Let the old and the young, the grave and the gay—men, women and children—*all* who claim to be human, come up to the rescue of suffering humanity! The *object* is noble, the *means* righteous, and we earnestly ask your attendance and co-operation. Will you not come!

Jamestown, Chautauque co.	Sunday,	6.
Maysville, do.	Monday,	7.
Fredonia, do.	Wednesday,	9.
Evans, Erie co.	Friday,	11.
Hamburgh, do.	Sunday,	13.
Aurora, do.	Monday,	14
Attica, Genesee co.	Wednesday,	16.
Batavia, do.	Thursday,	17.
Lockport, Niagara co.	Friday	18.
Hartland, do.	Tuesday,	22.
Albion, Orleans co.	Thursday,	24.
Brockport, Monroe co.	Saturday,	26.
Rochester, do.	Sunday,	27.
Henrietta, do.	Wednesday,	30.

The meetings will commence at 1 o'clock, P. M. and be continued through the evening.

A *general* Convention of the western counties will be held at Le Roy, Genesee county, Jan. 6, 1840, at 10 o'clock, A. M., and to continue at least two days.

J. C. HATHAWAY,
W. C. ROGERS,
W. O. DUVALL,
LORENZO HATHAWAY,
ESEK WILBUR,
GIDEON RAMSDELL,
P. D. HATHAWAY,
PLINY SEXTON.

Farmington, Ontario co, N. Y. Nov. 2, 1840.

Editors friendly to the cause of human liberty are respectfully requested to insert the above in their papers.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture! Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. JOCELYN,
JOSHUA LEAVITT,
LEWIS TAPPAN, } *Committee.*

SINGING SCHOOLS.

MR. WM. C. WEBSTER would respectfully announce, that he will open a School for the study and practice of SACRED MUSIC, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. CHOULES, 502 Broome st.
Rev. LA ROY SUNDERLAND, Editor of the Watchman.
L. EAMES, Esq., 88 Hicks st. Brooklyn, N.Y.
N. SOUTHARD. Editor Youth's Cabinet.
G. H. ANDREWS, Courier & Enq. Office.

MASSACHUSETTS ANTI-SLAVERY FAIR.

It has been decided, upon consultation and advice with the friends of the cause in various parts of the State, to hold the Fair of 1840, during CHRISTMAS WEEK, and to spare no exertions to make it a pleasant and profitable occasion to the 'good old cause,' which each year's effort makes dearer and dearer. Our Seventh Anti-Slavery Fair ought to command exertions proportionate to the need of funds. Donations and contributions may be left at 25 Cornhill; 11 West street; or 4, High street. If the friends would reserve their annual appropriation for Christmas and New-Year's presents till the Fair, the committee are confident that *no where* could a more exquisite or reasonable selection be made than from the tables of the MASSACHUSETTS ANTI-SLAVERY FAIR. Beautiful and rare articles of the usefully ornamental style, (many styles never before imported,) are already received from members of the committee in England, France and Switzerland. Think of the cause, and for its sake reserve your gift-money till Christmas.

In behalf of the Committee,
MARIA W. CHAPMAN.
Boston, Oct. 23, 1840

GENERAL INTELLIGENCE.

NEW-YORK REFORM SOCIETY.

A public meeting of the New-York Reform Society was held on Monday evening, 30th ultimo, in the large school-room, in the basement of the Broadway Tabernacle; Mr. Lewis Bodine, President, in the chair.

An interesting debate took place between several gentlemen:

Question.—Does the prejudice of the white citizens of this country exist against the *color* or the *condition* of its enslaved and oppressed inhabitants!

The meeting adjourned to meet in the same place on Wednesday evening, 9th instant, at half past seven o'clock, when the discussion will be continued, on the above question. The debate will be open to all who wish to take a part in the question.

Gentlemen and ladies are respectfully invited to attend. Tickets of admission, six and a quarter cents.

JOHN N. STILL, *Sec'y.*
New-York, December 3d, 1840.

Parting of Queen Christina and her children.—The following extract of a letter from Valencia gives an affecting account of the separation of the Queen Christina from her two daughters, Queen Isabella and the Infanta Donna Louisa. Just as the young Queen and her sister were going to bed, their mother called them, and told them that she was going to leave them the following day, and that she would be absent for some time. All three immediately began to sob aloud. After having recovered a little, Maria Christina told the two Princesses that the state of her health required a change of air, and asked them if they would wish their mother to die. The two children made no reply, but their lips were sealed to those of their mother. The latter, then taking the young Isabella in her arms, gave her some advice adapted to her age, and desired her never to forget the numerous sacrifices which her subjects had made for her. She then embraced them again, and held them convulsively in her arms, bathing them with her tears. An old soldier, who was present at this interview, was so affected that he several times put his hands before his eyes to conceal his tears. Queen Christina, wishing to terminate this painful scene, desired that her children might be removed, but the young Infanta exclaimed, "Mother, we will go with you, we cannot remain alone." The Queen fainted with emotion. When she recovered she told them she would soon return, in order to calm them, and added, that the persons to whom she confided them merited all their confidence. She recommended them to obey those persons as they would do herself. Christina then gave them the last kiss, holding them both in her arms; but, wanting the power of separating herself from them, it was found necessary to tear them away. Christina then fainted, and was for some time in such a state of unconsciousness that serious fears were entertained.—This distressing scene, however, at length terminated. Before she set out the Queen mother again desired to see her children, but as they were asleep she was afraid of renewing their grief, and therefore contented herself with looking at them, and bidding a final adieu. "May God and Spaniards," said she, 'render you happy. Love your mother always, as she loves you.' She then said with firmness, 'let us go,' and withdrew. She did not cease weeping until she embarked. The crowd received her as she passed with the respect due to her rank and her virtues."

Selling Slaves.—John Taylor was recently tried before the Court of Vice Admiralty, Barbadoes, for selling apprenticed slaves to Texas. He was found guilty, and sentenced to transportation for fourteen years.

The following are some of the particulars of selling slaves to Texas, which led to the conviction of Captain Taylor in Barbadoes, as above stated.

About 1837, Capt. Taylor arrived at Barbadoes in an English vessel. He hired there six negroes, as apprentices, —he took them to Halifax, Nova Scotia, from thence he sailed to Texas, where he sold them clandestinely as slaves, to some Texian planters.

After their original term of service with Captain Taylor had expired, one of them applied to the United States Consul in Texas for aid and protection. The Consul sent him by an American vessel to N. York, where the captain delivered him to Mr. Buchanan, the British Consul, who sent him to Barbadoes, where he arrived in safety.

When his story became known there, it excited much sympathy. Capt. Taylor was arrested, and after trial was fined £1000, and had to pay them wages for the time they had been in Texas. A government vessel, the schr. Pilot, Capt. Gordon, was sent to Texas to find and bring back the other five. Capt Gordon arrived at Galveston; in the course of the winter they were all found and delivered to him, and he took them safely to Barbadoes.

The Texan planters who bought the negroes of Captain Taylor, have been prosecuted by the government for smuggling slaves into the country, as the laws of Texas are very severe against bringing any slaves, except what are brought from the United States by their masters who come to reside. Public opinion in Texas supports the government in its proceedings against the persons who smuggled the negroes from the English vessel.

About one third only of the people of Texas own slaves. Two thirds of the inhabitants do not own any.—*Journal of Commerce.*

Temperance in Ireland.—The progress of the cause of total abstinence from all that can intoxicate, as yet, meets with no abatement in Ireland. Father Mathew continues his successful course—all classes and denominations uniting in giving him their confidence and support—already he has enrolled on his list between two and three millions, while other laborers in the same great work, are inducing vast numbers in all quarters of the Island to abandon, and forever, the use of the great destroyer, alcohol. Father Mathew has made a second visit to Dublin and in two days received 72,000 additional pledges. Letters of encouragement are flowing in upon him from the great of the land.

The Earl of Glengall, a resident nobleman, and well acquainted both with the state of Ireland, and especially the neighborhood of Caher, in which his property is situated, hearing of Father Mathew's intended visit to Glogheen, addressed him a letter, for the purpose, he says, "of expressing to you my sincere thanks for the very great benefits you have conferred on this district, by the wholesome advice you have given the people on your various visits. I need not say how truly desirous I am that they should act steadily on it, being convinced that nothing but their steadily following the temperance system will ever place them in that situation of decency and comfort in which we all so devoutly wish to see them." This is worthy a nobleman, who, however, at the same time, promised a more substantial mark of his patronage of the temperance societies of the district, by giving them an entertainment at his own expense in about a fortnight.

The Marquis of Lansdowne, being at Cork the middle of last month, called upon Father Mathew and finding him absent from home, sent him a letter of approbation of his philanthropic efforts, and enclosing a substantial accompaniment, to enable him to carry them out for the benefit of his poorer countrymen—a compliment which could not fail to be acceptable, when the appeals to his purse are more numerous and pressing than ever.—*Albany Argus.*

Affairs of the East.—The recent news from Syria, or some of it, is not a little puzzling to persons well acquainted with that country. If it be true that the Emir Bechir has abandoned the cause of Mehemet Ali and returned to England, to take no more part in the contests of the East, we may be sure that the dominion of Egypt in Upper Syria is at an end. His people, the Maronites, number 500,000; the Druses, who were in a measure under his control, are estimated at 70,000; the Ansaries, more numerous than the Druses, will go the same way; and so will other large bodies of mountaineers, all warlike, and all fanatical. If they join the allies and the Emir flies to save his life, Ibrahim can have no hope of subduing them.

Presbyterian Church Case.—The law case between the Old and New Schools came up in Philadelphia this week. The whole court, as is known, had some months ago set aside the opinion of Judge Rogers, and ordered a new trial. At the opening of the Court this week, Judge Kennedy presiding, the Counsel for the Old School moved that this case should take precedence to all others: but the New School Counsel opposed the motion, on the ground that, it being unexpected, they were not ready; and the Court refused the motion, which brought the case so low on the Calendar that it will probably not be reached this term.

Distressing Shipwreck and Loss of Lives.—From two seamen who arrived in town on Tuesday night from Currituck beach, we learn the following particulars—They state that they belonged to the sloop William J. Watson, of and for Philadelphia from St. John's River (E. F.) laden with pitch pine lumber, which vessel was cast away on Boddy's Island on the night of the 15th inst. The 2d mate Brother-in-law to the Capt. and one of the crew were lost.

They also state that a sloop of about 40 tons burthen, foundered off New Inlet, and all hands on board perished. They distinctly heard their cries for help, but having lost their boat could render them none.

They also report, that a full rigged brig, understood to have been bound to Boston, went ashore about the 5th ult. to the Southward of Boddy's Island, and had all except two, drowned.—*Norfolk Beacon.*

A True Democrat.—Some one in New Hampshire, at the late Presidential election, threw the following vote. If our whole democracy were comhosed of such characters, we should be a prosperous nation. William Commonsense; Jacob Honesty; Richard Srtaightfoward; Peter Prudence Thomas Economy; Alexander Fear-nothing; Samuel mind your-busiuess; Maine Temp Gazette.

University of Virginia.—The visitors of this Institution have appointed Nathaniel P. Howard, Esq., of Richmond, Professor of Law in the University, to supply the vacancy occasioned by the death of Professor Davis.

Suicides.—The number of suicides registered in England and Wales in 1838, was 1044, of registered deaths 342,000 out of a population of 16,000,000. In France the number of suicides is estimated at 1750 out of a population of 30,000,000.

Senators.—The Legislature of Alabama have at length re-elected Hon. W. H. King to the U. S. Senate. Hon. W. P. Mangum and Hon. W. A. Graham, have been also elected U. S. Senators by the Legislature of North Carolina, in the places of Messrs. Brown and Strange, resigned. The former had four years to serve, the latter two years.

Nathaniel Prime.—The city was shocked this morning by hearing that this well known and much respected gentleman had perished by his own hand.

Mr. Prime—in the possession of every thing that could make life desirable,—unblemished character, large property, and surrounded by a numerous and affectionate family, has yet added another to the melancholy catalogue of those who have found life a burthen too grievous to be borne.

With a very active mind, sound bodily constitution, Mr. Prime after passing youth and manhood in active business, retired many years ago, and has since resided at his beautiful seat at Hellgate.

The want of its accustomed work may possibly have caused the mind to prey upon itself. Certain it is, that at intervals lately, great depression came over the spirits of the deceased, for which he was not able to account, and against which, alas! he has been unable successfully to struggle.

Yesterday he was in the city, well apparently, and cheerful; returned to his house about 1 o'clock, and taking a book said he would lie down a while before dinner.

He was within a quarter of an hour found by Mrs. P. on the floor of his dressing-room—in a pool of blood, and dead, the fatal razor near him in its case.

The Coroner went out this morning, and after viewing the body and hearing the testimony—the verdict of the jury was, that the deceased put an end to his existence during a temporary derangement of mind, produced by indisposition.—*N. Y. American.*

Kidnapping.—The readers may recollect an account, published some days ago in our paper, of some disclosures made by a convict at Baton Rouge, indicating the existence of a gang of villians, who had a haunt in the neighborhood of Mobile. The story may or may not be true, but our recollection was recalled to the story by a singular occurrence which took place last week, which we give for what it may be worth. A black boy belonging to Mr. Seabury, a gentleman residing about eighteen miles from town, was missing for several days. His story when he returned, corroborated by other evidence, and sustained by his uniform good character previously, is curious, and, if true strengthens the story that a gang of slave stealers have a haunt in some swamp not far from town. He tells that he was seized on Monday morning of last week, on the road just beyond Eight Mile Creek, by a mounted party of five men—that they tied him, carried him with them from swamp to swamp in a direction which he was unable to describe. On Wednesday morning they reached some open water, which must have been on or above Pascagoula Bay, when the party appeared to be disappointed in not finding a boat ready for them. They laid down to sleep, leaving one, the youngest among them, with him, to look after their horses, and while they were sleeping the negro escaped. He made his way easterly, and struck the bay below this city, and reached his master's house on Thursday. He gives accurate description of the persons of some of the gang, and by all his accounts his story is consistent and credible. The gang came out of a branch beyond Eight Mile Creek, near the same place where a robbery was committed a year or two ago, which made such a stir at the time.—*Mobile Jour.*

Captives Rescued.—Mr. Richard Blanton, in a letter dated Conway, Lafayette county, Arkansas, says he has just returned from among the Chickasaw Indians, having ransomed his sister, Mrs. Tidwell, and her two children, who were taken captives by a party of eighteen Kichie Indians, on the 2d of July last from the shroud settlement, on the Brasos river, in Texas. Her husband, Mr. Milton Tidwell, was murdered and scalped in her presence, and after robbing the house of all its contents, they took her and her three small children, one an infant only five weeks old, and compelled them to travel day and night, until they were out of the reach of the Texans; after seven days of hard travelling, they arrived at the Kichie town, somewhere, she thinks, on the Trinity river. She was then separated from her children and not allowed to be with them any more.—While in this awful state of distress, her infant sickened and perished in her arms. She was then taken out to be put to death, when a Delaware trader, saw her and bought her, and brought her to the Chickasaw nation, where she found an opportunity of writing to him, and he was with her in a few days after; and, by furnishing the same Delaware trader with goods suitable for that trade, he was enabled to get her two surviving children out safe, but at a heavy expense. While she was among the Kichies she saw a white boy, about 8 or 10 years old. He could not speak a word of English, and she could not find out where they had taken him from. He is a good looking boy, with blue eyes and light hair. There is also a boy by the name of Thomas Pierce, about seven or eight years old, in the neighborhood of the Chickasaw nation. He was bought from the Caldoes by a Chickasaw by the name of Is-tu-u-Cattuby, who will give him up to his relations by refunding what he cost him. He is evidently a son of the unfortunate Pierce, who, with the balance of his family, was murdered on the Trammel trace, two or three years ago, as he gives a pretty correct account where his parents were murdered and where they were from. He is a smart boy, and if he has any relations they would do well to get him away immediately. There are also a great many runaway slaves on the frontier of the Chickasaw nation.

Another Melancholy Suicide.—The Boston Transcript announces the death, by suicide, of Richard Child, Esq., an estimable citizen of Boston. Mr. Child had labored for some time past under a great depression of spirits, and at intervals had become very melancholy, which indicated a mind diseased. He rose on Saturday morning at about his usual hour, and repaired to his cellar, where he has for some days past been superintending the erection of a furnace, he returned soon after to his chamber, took his razor and went again to the cellar, where he cut his throat, and died almost instantly, at about 7 o'clock in the morning.—*Sun.*

Recognition of Texas by England.—It is reported, on the authority of a Dr. Macauley, of Baltimore, who is the President of a Life and Fire Company, that the project of a Treaty of Recognition has been agreed upon between Lord Palmerston, on the part of England, and General Hamilton, on the part of Texas, with a special clause, that England is to procure the settlement of a boundary line for Texas.

There is a probability that this may sometime take place—but our information indicates that it is yet premature. The present British ministry are in the power of Daniel O'Connell, and the English abolitionists, and these interests are furiously hostile to any recognition of Texas, on the part of Great Britain. Lord Palmerston, and the liberal portion of the whig cabinet, have always been favorable, heretofore, to Texas, but they always delayed action, for the reasons we have assigned.

We doubt, therefore, whether General Hamilton has yet removed the difficulty; while the British government has just removed their own Consul at Havana, on account of his inefficiency in carrying out the laws against the slave trade. We trust it may be so—but it wants better authority than Dr. Macauley.—*Herald.*

A Strong Appeal.—Among the sufferers by the recent fire at Canajoharie, is Mr. Levi H. Backus, an educated deaf mute, well known as the editor and proprietor of the "Radii," at that place. His entire printing establishment, together with his household furniture were destroyed, and with them his only means of living. There was no insurance we learn on any of his effects. Mr. B. is an industrious, intelligent and worthy man, and under any circumstances presents a strong claim on the sympathies of the benevolent and humane. His situation now, with a wife and children dependent on him for support, doubly entitles him to the public liberality.—*Albany Argus.*

Challenge to fight a Duel.—John McCord was charged yesterday, in the Police Court, with sending a challenge to Robert Stobo, to fight a duel with swords and pistols. McCord is an Irishman and plasterer by trade. Stobo is a Scotchman, and mate of the steam ship Caledonia. The challenge was sent in consequence of some supposed indignity to the person of McCord on boad the ship. McCord was required to find surety to answer to the Municipal Court in one thousand dollars, and was committed.—*Boston Atlas.*

Carrier Pigeons.—The correspondent of the Journal of Commerce, writing from *Amsterdam*, says:

Did you know that the Brokers here used carrier pigeons! Such is the fact. They are used between here and Antwerp, 100 miles; Paris and London, each about 200 miles off (in a direct line.) They are used when any change of stocks takes place, enough to justify the expense to convey the intelligence of such change. They are carried to and fro by men on foot in open baskets or cages, that they may see the way, and not be jostled and shook by riding—are just given enough food by the way to keep them from starving, flying home with the news fastened to them, to be fed. From Antwerp, they come in from 60 to 80 minutes, 100 miles. From two to four hours from London or Paris, 200 miles, according to wind and weather.

The Colored People in this state are about to petition the legislature to remove the restrictions on the elective franchise. Why should an American with a dark skin be compelled to own real estate before he can vote, while a FOREIGNER, who has just reached this country, deposites his vote if he doesn't own a shirt to his back!—*Troy Mail.*

Duels.—A correspondent writes from Savannah, that a duel was lately fought there between Mr. Locke, one of the editors of the Republican, and Col. Drisdale. They fought on the Carolina side of the river, with rifles, at 20 paces. After an exchange of shots, in which no harm was done, they shook hands and returned to the city. Our correspondent says, "I understand there have been several duels fought in Augusta within the last few days; three or four persons mortally wounded, and one man, by the name of Bird, shot dead in the street."

An affair of honor took place on the 5th inst., near Natchez, we learn between Dr. McWhorter and Mr. Barber, both of Vidalia. The parties fought with pistols, at ten paces. Mr Barber was severely wounded.

Mr. Forsyth, editor of a Van Buren paper in Mobile, and a Mr. Hopper, met and exchanged shots on the 9th inst. Neither was hurt, and the affair was then arranged. Mr. Forsyth is a son of the Secretary of State.—*Herald.*

Steamboat Persian.—This boat, which a short time since collapsed a flue by which several persons were lost, arrived at St. Louis on the 16th ult. Her officers state that twenty-five of the unfortunate sufferers have already died, and there were two more who it was supposed would die soon. There were nine others scalded, who will probably recover.

A bill is before the Legislature of Georgia to abolish capital punishments, so far as relates to white persons, except for the crime of treason.

Extraordinary Case of Abduction of white girls from this City.—A very painful rumor has reached us in relation to the kidnapping of some fifteen or twenty young white women from this city, and of their captivity among the native chiefs on the slave coast of Africa. For the last two years several vessels have left this port whose appearance was any thing but mercantile, and general rumor called them pirates,—some came nearer the truth, and rightly called them slavers. It is said that one of these vessels assumed the character of a passenger packet, bound to New Orleans and Havana, and the captain, by the aid of a person well known in this city, went to the Points, and also to the other infected districts of our city, and addressing themselves to the best looking girls, tendered them a free passage, and even went so far as to give them new dresses, trinkets, &c. The poor girls were taken on board in the stream, in detachment, and every thing was given them to render their position comfortable, and committed to the care of a matron, who assumed the character of the captain's wife. Thus freighted, the vessel left our waters and reached Havana in a few days. There the unsuspecting girls were informed that they could not then land, because the authorities of the island had ordered the vessel to be quarantined at Matanzas. In a few days she sailed apparently bound to Matanzas, but in truth her sails were spread for the coast of Africa on a slaving expedition. The length of the voyage created some uneasiness, which, however, was quieted by the good usage and continued frolic of the whole party. On their reaching the coast, preparations having been made for their arrival, they were sent on shore, and, as the painful rumor says, they were exchanged by these abductors, with the chiefs, for slaves, and one young white woman was exchanged for fifty prime negroes. The whole party was thus instantly sent into the interior of Africa as the slaves of the chiefs, perhaps never to hear from their own land again. This account is said to have reached this city by the capture of one of the war parties, in which two of the white girls were, who were owned by the chief, and who gave a letter to be sent to the coast, narrating the manner of their abduction and captivity. We trust that this letter may turn out a fabrication, because we would hope that the accursed love of gold has not driven any of our sailors to such an infamous and diabolical traffic as that of poor unfortunate women. At the time these vessels were leaving, a rumor of the kind was afloat, but it was thought rather idle, and we sincerely trust that this whole matter may be only one of Madame Rumor's brood.—*N. Y. Sun.*

Death from tight Lacing.—Two weeks since, while on a visit to the house of a respectable, long experienced physician in one of the Southern boundary towns in New Hampshire, he gave me in substance the following account, as near as I can recollect.

He was called, a week or two previous, to visit a young female, I think, over twenty years of age, who was distressingly ill of a complaint of the lungs, laboring under great difficulty of breathing, which his discrimination led him at once to impute to a long continued practice of *tight lacing*—a practice which is slaying its thousands and tens of thousands in our enlightened land.

There was, in his opinion, an adhesion of the lungs to the chest, and a subsequent inflamation which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a few days of acute suffering, fell a victim to—(what shall I say! I am unwilling to wound the feelings of her friends)—her own folly and vanity. It could not be *suicide*, because no such result was contemplated, though the deed was done by her own hand. We can call it by no softer name than *self-slaughter*, for such even an external examination of the body proved it to have been.

The shoulder blades were found to be literally lapped one over the other; the false ribs had been so compressed that the space of only about an inch and a half remained between them: and so great was the curvature of the spine which had been girded in by the cords of death, and after the corpse was laid out for interment, two pillows were put under the arch thereby formed, while the shoulder rested on the board. She was a large healthy person, and was ignorantly led by the desire to please, to sacrifice her life at the shrine of fashion, and the prevailing false ideas of beauty of form. She was said to be of amiable disposition and correct moral habits, otherwise.

My own mind was so impressed with the recital of this story, that I could hardly forbear weeping over the folly, weakness, ignorance, and wickedness of my sex. I inwardly wished for the ability to ring this case of suffering and death in the ears of every female in our land, until their voluntarily assumed "strait jackets" that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside.—*Health Journal.*

Census of New Hampshire.—The number of inhabitants in New Hampshire, according to a complete census, just finished, is 284,481. Gain in 10 years, 14,848. In the official report of this matter, there are some interesting items stated. Within the State there are two males and seven females, over 100 years of age; and 94 males, 167 females, between 90 and 100. The oldest person is a female, who resides in Brookfield. She is 110 years of age. The total number of males in the State is 139,326; of females, 145,155. A little over one-fourth of the whole population is engaged in agricultural pursuits; about one twenty-seventh in commerce; and over one-fourteenth in manufactures and trades. There are 1,422 individuals in the learned professions; 1,403 pensioners; 179 deaf and dumb; 154 blind; and 485 insane and idiots.—*Sun.*

Hydrophobia.—The Louisville Messenger mentions a case of this dreadful disease, which lately occurred in that city. The victim was a little boy, about five years old. Between five and six weeks ago, he was bitten on the cheek by a lite dog. The wounds were several in number, slight, and healed quickly; but the child continued to complain of pain in his cheek and neck. On the 11th inst., he manifested fear at a dog that was passing, sickened at his stomach, and vomited. This sickness soon passed off, and

From the Southern Literary Messenger.

Ode to Love.

CHILD OF EDEN!—born in light,
Where Creation's wandering fires
Jewelled first the brow of night,
And the angels swept their lyres!—
Seraphs then by thee impelled,
Bent before the august throne,
And in ecstacy beheld
Thy bright effluence alone—
Glowing—burning—flashing down,
From Jehovah's awful crown!

CHILD OF PARADISE!—thy wings
Glorious as the morning spread,
When by Eden's glassy springs,
Earth's first pair of mortals wed;—
Lions terrible in strength
Courted man's approving look,—
He before the serpent's length
Not as now in terror shook,
And the harps of angels played
Notes unearthly in the shade.

COMFORTER OF EARTH!—we kneel,
Drunk with pleasure, at thy shrine,
And in boyhood's rapture feel
Presence naught so sweet as thine.
In the mother's eye of blue—
In the virgin's blushing cheek,
Where the bright soul sparkling through,
Utters more than words can speak,—
In the first long kiss we see
Mirrored thy divinity.

* * * * * * *

MURDER scowls his haggard brow!—
Black *Revenge* sits waiting by!—
Now the knife is lifted—now
Passion rolls her blood-shot eye!—
Softly—sweet thy words implore,
And thy smiles the brow have wreath'd;
PASSION'S burning rage is o'er—
MURDER'S gluttering knife is sheath'd,—
For as brothers—friends embrace
In thy rosy dwelling place.

Leaps the storm-king from his cloud—
Bursts the whirlwind from his lair—
And the giant wood is bowed
In the tempest-troubled air!—
Save him, Heaven! the sheltering oak
Quivers—crashes on the ground;—
Scatheless of the thunder-stroke;—
Trembling he looks around!—
Thine, oh! Love, the sheltering power
In creation's darkest hour!

Gods from rugged marble start—
Blossoms gem the withered tree—
Glory is where'er thou art—
Ruin when bereft of thee!—
Ceased the ancient hymn of spheres—
Suns became at noon-day dim—
Mourning angels stood in tears—
Even shook the throne of HIM—
When thou for us glorified
In the mortal, suffered—died.

MERCY'S SYMBOL!—at thy word
(Where the Tempest rear'd his form,
But his voice no longer heard,)
Rainbows wreathed the dying storm!
Thunders in their darkest ire—
Lightnings in their wildest flash—
Ætnas quench their deadliest fire—
Stormy oceans cease to dash—
When the sunny brow appears
Sparkling from the clouded spheres!

ESSENCE BRIGHT!—thy fingers sweep
Nature's harp strings, and her song
From the torrent-rill and deep,
Peals eternally along.
Where no eye has seen but His
Through the soundless sea of space,
Worlds by thee impelled in bliss
Roll with majesty and grace:—
Yes! where cherubs fear to tread,
Thou the dance of stars hast led!

GLORIOUS CHAIN! whose links unite
Earth to God's eternal seat—
Where the golden orbs of night
Are but clay beneath its feet—
Man—archangels—worlds adore thee—
Mountains—rivers—forests—flowers—
Torrents—oceans, bow before thee—
And the everlasting hours:—
Earth's assembled thousands bending
Round thine altar breathe the prayer—
Hail the day when seraphs blending
In the crimson clouds of air,
Ope thy temple, yet untrod,
And unveil its monarch—God.

W. WALLACE.

Louisville, September 1, 1839.

To an Infant.

BY WILLIAM LLOYD GARRISON.

Fair bud of being—blossoming like the rose,
Leaf upon leaf unfolding to the eye,
In fragrance rich, and spotless purity,—
Which hourly dost some latent charm disclose;—
O may the dews and gentle rains of heaven
Give to thy root immortal sustenance;
So thou in matchless beauty shalt advance,
Nor by the storms of life be rudely driven.
But if, O envious Death! this little flower
Thou from its tender stem untimely break,
An angel shall the drooping victim take,
And so transplant it to a heavenly bower;
Where it shall flourish in eternal spring,
Nurtured beneath the eye of a paternal King.

Heaven on Earth.

This world's not "all a fleeting show
For man's illusion given;"
He that hath soothed a widow's wo,
Or wiped an orphan's tear, doth know
There's something here of Heaven.

And he that walks life's thorny way,
With feelings calm and even;
Whose path is lit from day to day
By virtue's bright and steady ray,
Hath something felt of Heaven.

He that the Christian's course has run,
And all his foes forgiven;
Who measures out life's little span
In love to God, and love to man,
On earth has tasted Heaven.

MISCELLANEOUS.

From the Boston Courier.

Flogging at Sea.

In a recent notice of "Two Years before the Mast," I proposed to give, in another paper, the account of a punishment of two sailors, in the ship in which the author of the book sailed. An abridgement was intended; but on looking it over again for that purpose, it was found that very little could be suppressed, without marring the account as a whole. It will therefore occupy more room than was expected. The reader, however, will not feel inclined, from any diminution of agonizing interest, to leave the perusal unfinished.

The brig had arrived upon the coast of California, for the purpose of trading, and taking in hides. She was now lying at the port, so called, of San Pedro, anchored at three or four miles distant from shore; there being no sheltered harbor, no inhabitants, and not a house to be seen, the nearest farm-house being three miles in the interior. While lying here, the fifteenth chapter thus commences:

For several days the captain seemed very much out of humor. Nothing went right, or fast enough for him. But his displeasure was chiefly turned against a large, heavy-moulded fellow from the Middle states, who was called Sam. This man hesitated in his speech, and was rather slow in his motions, but was a pretty good sailor, and always seemed to do his best; but the captain took a dislike to him, thought he was surly, and lazy; and "if you once give a dog a bad name"—as the sailor phrase is—"he may as well jump overboard." The captain found fault with every thing this man did, and *hazed* him for dropping a marline-spike from the main-yard, where he was at work. This, of course, was an accident, but it was set down against him. John, the Swede, was sitting in the boat alongside, and Russell and myself were standing by the main hatchway, awaiting for the captain, who was down in the hold, where the crew were at work, when we heard his voice raised in violent dispute with somebody, whether it was with the mate, or one of the crew, I could not tell; and then came blows and scuffling. I ran to the side and beckoned to John, who came up, and we leaned down the hatchway; and though we could see no one, yet we knew that the captain had the advantage, for his voice was loud and clear—

"You see your condition! You see your condition! Will you ever give me any more of your jaw!" No answer, and then came wrestling and heaving, as though the man was trying to turn him. "You may as well keep still, for I have got you," said the captain. Then came the question, "Will you ever give me any more of your jaw?"

"I never gave you any, sir," said Sam; for it was his voice that we heard, though low and half choked.

"That's not what I asked you. Will you ever be impudent to me again?"

"I never have been, sir," said Sam.

"Answer my question, or I'll make a spread eagle of you! I'll flog you, by God."

"I'm no negro slave," said Sam.

"Then I'll make you one," said the captain; and he came to the hatchway, and sprang on deck, threw off his coat, and rolling up his sleeves, called out to the mate—"Seize that man up, Mr. A——! Seize him up! Make a spread eagle of him! I'll teach you all who is master aboard!"

The crew and officers followed the captain up the hatchway, and after repeated orders the mate laid hold of Sam, who made no resistance, and carried him to the gangway.

"What are you going to flog that man for, sir?" said John, the Swede, to the captain.

Upon hearing this, the captain turned upon him, but knowing him to be quick and resolute, he ordered the steward to bring the irons, and calling upon Russell to help him, went up to John.

"Let me alone," said John. "I'm willing to be put in irons. You need not use any force;" and putting out his hands, the captain slipped the irons on, and sent him aft to the quarter-deck.—Sam, by this time, was seized up, as it is called, that is, placed against the shrouds, with his wrists made fast to the shrouds, his jacket off, and his back exposed. The captain stood on the break of the deck, a few feet from him, and a little raised, so as to have a good swing at him, and held in his hand the bight of a thick strong rope. The officers stood round, and the crew grouped together in the waist. All these preparations made me feel sick and almost faint, angry and excited as I was. A man—a human being, made in God's likeness—fastened up and flogged like a beast! A man, too, whom I had lived with and eaten with for months, and knew almost as well as a brother. The first and almost uncontrollable impulse was resistance. But what was to be done? The time for it had gone by. The two best men were fast, and there were only two beside myself, and a small boy of ten or twelve years of age. And then there were (besides the captain) three officers, steward, agent, and clerk. But beside the numbers, what is there for sailors to do? If they resist, it is mutiny; and if they succeed, and take the vessel, it is piracy. If they ever yield again, their punishment must come; and if they do not yield, they are pirates for life. If a sailor resist his commander, he resists the law, and piracy or submission are his only alternatives. Bad as it was, it must be borne. It is what a sailor ships for. Swinging the rope over his head, and bending his body so as to give it full force, the captain brought it down upon the poor fellow's back. Once, twice—six times. "Will you ever give me any more of your jaw?" The man writhed with pain, but said not a word. Three times more. This was too much, and he muttered something which I could not hear; this brought as many more as the man could stand; when the captain ordered him to be cut down, and to go forward.

"Now for you," said the captain, making up to John and taking his irons off. As soon as he was loose, he ran forward to the forecastle.—"Bring that man aft," shouted the captain. The second mate, who had been a ship mate of John's stood still in the waist, and the mate walked slowly forward; but our third officer, anxious to show his zeal, sprang forward over the windlass, and laid hold of John; but he soon threw him from him. At this moment I would have given worlds for the power to help the poor fellow; but it was all in vain. The captain stood on the quarter deck, bareheaded, his eyes flashing with rage, and his face as red as blood, swinging the rope, and calling out to his officers, "Drag him aft! Lay hold of him! I'll *sweeten* him!" &c. &c. The mate now went forward and told John quietly to go aft, and he seeing resistance in vain, threw the blackguard third mate from him; said he would go aft of himself; that they should not drag him; and went up to the gangway and held out his hands; but as soon as the captain began to make him fast, the indignity was too much, and he began to resist; but the mate and Russell holding him, he was soon seized up. When he was made fast, he turned to the captain, who stood turning up his sleeves and getting ready for the blow, and asked him what he was to be flogged for? "Have I ever refused to do my duty, sir? Have you ever known me to hang back, or to be insolent, or not to know my work?"

"No," said the captain, "it is not that I flog you for; I flog you for your interference—for asking questions."

"Can't a man ask a question here without being flogged?"

"No," shouted the captain; nobody shall open his mouth aboard this vessel, but myself;" and began laying the blows upon his back, swinging half round between each blow, to give it full effect. As he went on, his passion increased, and he danced about the deck, calling out, as he swung the rope, "If you want to know what I flog you for, I'll tell you. It's because I like to do it!—because I like to do it! It suits me! That's what I do it for!"

The man writhed under the pain, until he could endure it no longer, when he called out, with an exclamation more common among foreigners than with us—"Oh, Jesus Christ!"

"Don't call on Jesus Christ," shouted the captain; *he can't help you. Call on Capt. T*——. He's the man! He can help you! Jesus Christ can't help you now!"

At these words, which I never shall forget, my blood ran cold. I could look no longer.—Disgusted, sick, and horror-struck, I turned away and leaned over the rail, and looked down into the water. A few rapid thoughts of my own situation, and of the prospect of future revenge, crossed my mind; but the falling of the blows and the cries of the man called me back at once. At length they ceased, and turning round, I found that the mate, at a signal from the captain, had cut him down. Almost doubled up with pain, the man walked slowly forward, and went down into the forecastle. Every one else stood still at his post, while the captain, swelling with rage, and with the importance of his achievement, walked the quarter deck, and at each turn, as he came forward, calling out to us—"You see your condition! You see where I've got you all, and you know what to expect!" "You've been mistaken in me—you did'nt know what I was! Now you know what I am!"—"I'll make you toe the mark, every soul of you, or I'll flog you all, fore and aft, from the boy, up!"—You've got a driver over you! Yes, a *slave driver—a negro driver!* I'll see who'll tell me he isn't a negro slave!" With this and the like matter, equally calculated to quiet us, and to allay any apprehensions of future trouble, he entertained us for about ten minutes, when he went below. Soon after John came aft, with his bare back covered with stripes and wales in every direction, and dreadfully swollen, and asked the steward to ask the captain to let him have some salve, or balsam, to put upon it.—

"No," said the captain, who heard him from below; "tell him to put his shirt on; that's the best thing for him; and pull me ashore in the boat. Nobody is going to lay-up on board this vessel." He then called to Mr. Russell to take those two men and two others in the boat, and pull him ashore. I went for one. The captain called to them to "give way, give way!" but finding they did their best, he let them alone. The agent was in the stern sheets, but during the whole pull—a league or more—not a word was spoken. We landed; the captain, agent, and officer went up to the house, and left us with the boat. I, and the man with me, staid near the boat, while John and Sam walked slowly away, and sat down on the rocks. They talked some time together, but at length separated, each sitting alone.

After the day's work was done, we went down into the forecastle, and ate our plain supper; but not a word was spoken. It was Saturday night; but there was no song—no "sweet-hearts and wives." A gloom was over every thing. The two men lay in their berths, groaning with pain, and we all turned in, but for myself, not to sleep. A sound coming now and then from the berths of the two men, showed that they were awake, as awake they must have been, for they could hardly lie in one posture a moment; the dim, swinging lamp of the forecastle shed its light over the dark hole in which we lived; and many and various reflections and purposes coursed through my mind. I thought of our situation, living under a tyranny; of the character of the country we were in; of the length of the voyage, and of the uncertainty attending our return to America; and then, if we should return, of the prospect of obtaining justice and satisfaction for these poor men; and vowed that if God should ever give me the means, I would do something to redress the grievances and relieve the sufferings of that poor class of beings, of whom I then was one.

I shall leave this account of a scene, which but too frequently occurs on board ships, without remark or comment, to produce its own unaided impression upon the mind of the reader. Does, or does not, justice, humanity, regard for equal rights, even good policy, or an enlightened selfishness, require, that something should be done, to afford more efficient protection to a suffering and abused class of our fellow-citizens, our children, brothers, neighbors, or nearest relatives, when thousands of miles from their friends and their homes, under the absolute despotism of, too frequently, an ignorant, uneducated, half-brutish individual? Cannot some laws be wisely devised, and more thoroughly and impartially *carried into effect*, which shall *certainly* and *sufficiently* PUNISH gross offenders,—which shall fully *compensate* the defenceless seamen for their injuries and sufferings,—and shall thus, by the agency of interest and *fear*, the only influence of which certain petty tyrants are susceptible, put a stop, in some measure, at least, to the revolting cruelties which are daily and hourly inflicted upon our sailors, in some ship or other,—an isolated prison on the lonely and desolate waters? H.

The Burning Ship.

FOR many years I had never heard from home, but still the fond remembrance of early enjoyments in that sweet spot clung to my soul, and became the subject of many sketches from my pencil, some of which the captain had taken to ornament his cabin. Agnes, in all her loveliness, was always present in my imagination; prompting me to many an honorable action, and restraining me from every thing which could bring discredit on my affection. To her dear image I was indebted for the respect and esteem I enjoyed from every one on board. The master's mate had been promoted to a lieutenancy, and I was appointed to fill the vacant station. Often did I rejoice in my heart at the prospect of once more embracing those who were so dear to me; and as often did the sickening sensation of distracting doubt agitate my breast.

One lovely evening, the sky was beautifully serene—the ocean, like a clear mirror, reflected the golden rays of the setting sun and the light breeze just lulled the spreading sails to sleep, propelling the ship almost imperceptibly along, at the rate of three knots an hour. It was one of those evenings, that baffle the painter's art, and only the poet can portray. The first watch was drawing to a close; it had struck 11 bells; the seamen on the look-out had proclaimed "all's well!" and every thing was again hushed to solemn stillness. I was standing on the gangway, full of pensive musings, watching a bright star just kindling on the verge of the horizon; it beamed like a ray of hope irradiating the gloom which hung heavily upon my heart. Suddenly it expanded like a glowing meteor, and the ocean was illuminated with a red and gory tinge. I was struck with astonishment; but at the same moment an exclamation resounded fore an aft, "A ship on fire! a ship on fire!" and the horrid conviction was, alas! too evident. In a few minutes the flames were distinctly visible, and the ship was pronounced to be about five miles distant. Never before did I witness such alactrity among our crew as in that hour of peril. The captain and every officer and man were on deck immediately; and as it was impossible for the frigate to approach in sufficient time to rescue the sufferers, before ten minutes had elapsed from the period of first noticing the fire, every boat was in motion towards the scene of danger. It fell to my lot to command the captain's gig, a swift-pulling boat with seven men, who bent to their oars with all the might of brave and generous spirits. As we drew near, the destructve element raged with increasing fury; and the shrieks of the wretched creatures came mingling with the crackling of the flames and the crash of falling masts. The frigate had fired guns and hoisted lights to show that succour was at hand; and the boat's crew occasionally cheered, to announce that they were approaching to the rescue.

The shouts were returned from the burning ship, but so wild, so fearful, they sounded like the expiring yell of agony that still clung to hope and life. I would have dashed instantly alongside, but the old coxswain respectfully warned me of the danger of such a measure, "as the boat," he said, "would instantly be swamped by the crowds that would rush into her." We are now within a short distance of the vessel, and oh! what a sight of horror was presented! The ports were all open, and the flames pouring from them as from so many mouths, seemed eager for their prey. Numbers of poor creatures were swimming towards us, while others held pieces of shattered spars, with strong convulsive grasp. The fore part of the ship was nearly consumed and the upper part abaft was rapidly falling in. Those who could swim, we left for other boats to take up; and pulling under the stern, we lay unobserved, by the gun-room ports, while the fiery fragments came tumbling thick about us. Trusting to my skill in swimming, should it be deemed requisite to jump overboard, I instantly entered the port hole; and the ship having turned before the wind, what little air there was drove the greatest part of the smoke forward; yet there was an almost insupportable heat, and the suffocating vapors bid defiance to my efforts to penetrate further. A feeling I cannot account for—an indescribable feeling—urged me on, and I reached the gun-room ladder, at the bottom of which lay a human being, whose sufferings apparently were over. I passed my hand quickly to her heart and discovered that the individual was a female; she was yet living, and in a few moments she was safely in the boat.

Again I returned with three of my crew, and soon had the satisfaction of rescuing eight poor wretches who lay in a state of insensibility, and must soon have perished. Stimulated by success, we penetrated to the burning deck above; and never shall I forget the horror of the spectacle. Here all was brilliancy. Several half burned and mangled bodies could be distinguished in the flames.

Near the transom sat a mother with her infant in her arms. She heeded me not, but clasped it closer to her bosom—gave one wild shriek, and mortal agony was over. The infant was secured. Numbers that remained sought refuge in the sea. The female I had saved was still insensible. The worthy coxswain had wrapped the infant in his jacket, and it was now sweetly sleeping in the box by his side.

In the bow of the boat a gray-headed man exclaimed, "My son, my daughter—where are they?" Another voice feebly uttered, "My father." It was Sir Edward's son. The female was raised in my arms, and I recognised my Agnes!

My boat the second time was filled, and we made for the frigate. Suddenly, an awful explosion shook the whole atmosphere, the glare of light was for a moment increased—the next, a shower of blazing timbers fell in every direction around; and the pale moon alone shed her silvery effulgence on the transparent wave. No shouts, no shrieks were to be heard; the bitterness of death had passed, and all was tranquil as the grave. Happily the burning ruins had struck none of the boats. The boats then again repaired to the place, but except the shattered fragments of the wreck, no trace was left; the swelling billow rolled smoothly on—and that gallant ship, with many a stout heart, was buried beneath its deceitful surface. Still we passed across and across, in every direction, and long after the sun had kindled up the day, our search was continued—but nothing met our view, except mutilated fragments of human bodies, and pieces of blackened timber. All hands repaired on board, the boats were hoisted in, and the frigate pursued her way to England.

From the Dial.

Truth against the World.

A PARABLE OF PAUL.

One day Abdiel found Paul at Tarsus, after his Damascus journey, sitting meek and thoughtful at the door of his house; his favorite books, and the instruments of his craft, lying neglected beside him. "Strange tidings I hear of you," said the sleek Rabbi. "You also have become a follower of the Nazarene! What course shall you pursue after your precious conversion?" "I shall go and preach the gospel to all nations," said the new convert gently. "I shall set off to-morrow."

The Rabbi, who felt a sour interest in Paul, looked at him with affected incredulity, and asked, "Do you know the sacrifice you make? You must leave father and friends; the society of the great and the wise. You will fare hard and encounter peril. You will be impoverished; called hard names; persecuted; scourged, perhaps put to death." "None of these things move me," said Paul. "I have counted the cost. I value not life the half so much as keeping God's law, and proclaiming the truth, though all men forbid. I shall walk by God's light, and fear not. I am no longer a slave to the old law of sin and death, but a free man of God, made free by the law of the spirit of life in Christ Jesus." "Here," rejoined the Rabbi, "you have ease and fame; in your new work, you must meet toil, infamy and death." "The voice of God says, go," exclaimed the Apostle, with firmness; I am ready to spend and be spent in the cause of Truth."

"Die, then," roared the Rabbi, "like a Nazarine fool, and unbelieving athiest, as thou art. He that lusts after new things, preferring his silly convictions, and that whim of a conscience, to solid ease, and the advice of his friends, deserves the cross. Die in thy folly. Henceforth I disclaim thee. Call me kinsman no more!"

Years passed over; the word of God grew and prevailed. One day it was whispered at Tarsus, and ran swiftly from mouth to mouth, in the market-place, "Paul, the apostate, lies in chains at Rome, daily expecting the lions. His next trouble will be his last." And Abdiel said to his sacredotal crones in the Synagogue, "I knew it would come to this. How much better have kept to his trade, and the old ways of his fathers and the prophets, not heeding that whim of a conscience. He might have lived respectably, to an easy old age, at Tarsus, the father of sons and daughters. Men might have called him RABBI in the streets."

Thus went it at Tarsus. But meantime, in his dungeon at Rome, Paul sat comforted. The Lord stood by him in a vision and said, "Fear not, Paul. Thou hast fought the good fight.—Lo! I am with thee to the end of the world." The tranquil old man replied, "I know whom I have served, and am thoroughly persuaded God will keep what I have committed to him. I have not the spirit of fear, but of love, and a sound mind. I shall finish my course with joy, for I see the crown of righteousness laid up for me, and now my salvation is more perfect, and my hope is higher, than when first I believed."

Then in his heart spoke that voice, which had spoken before on the mount of Transfiguration, "Thou also art my beloved son. In thee am I well pleased." P.

Death-bed repentance is a sacrifice made to God from the Devil's leavings,—*Dean Swift.*

ITEMS.

Oberlin Collegiate Institute.—The annual catalogue of the Oberlin Collegiate Institute makes the following exhibit of its number of students:

Theological Students,	64
College "	68
Shorter Course "	5
Male Preparatory "	181
Young Ladies "	166
Total,	484

The number of gentlemen engaged in the Board of Instruction, and in carrying on the business of the Institution, exclusive of the Board of Trustees, is twenty-six, and one Professorship is yet vacant.

The Female Department has a Board of Managers, composed of Ladies, and also six female Instructors.

The Catalogue exhibits the following as the items of expense in the College and Theological Departments:

Board 40 weeks,	$40 00
Room Rent,	6 00
Incidental expenses charged,	2 00
Tuition (free)	0 00
Lights, about	2 00
	$50 90

Wood costs the labor of getting it. In the Preparatory Department, tuition is $15 a year, and in the shorter course $15 for the first, and $20 for the last two years.

This infant, and rapidly rising Institution, certainly gives evidence of prosperity that must be highly gratifying to its friends.—*Western Reserve Cabinet.*

Immigration.—A St. Louis paper says: "The number of persons who arrived in this country from foreign ports in 1839, was 76,000. Of these, 70,509 were foreigners: 34,000 from Great Britain and Ireland: 19,000 from Germany, and 7009 from France. Of the number, 47,000 arrived at New-York, 10,000 at New Orleans, 6000 at Baltimore, 3000 at Philadelphia, and 3000 at Boston. 143 were clergymen, and 154 physicians. The number which will be added to our population during the present year, will exceed 100,000. The emigration to this country in the next ten years will amount each year to a number sufficient to constitute a state."

Large and Small Farms.—The Congregationalist has a communication in which the expenses of cultivation and the products of a large and a small farm are compared. The particulars are given. One hundred acres, cultivated in the common way, is found to yield a net income of $120,20,—the produce being worth $575,00 and the expenses $458,80—without reckoning interest on the investment, which would eat up the profits twice over. On the contrary, 20 acres in a high state of cultivation and well managed, is made to yield crops to the amount of $747,67, at an expense of $206,14—leaving a net profit of $431,53—which will pay interest and leave a handsome surplus.

According to the best calculation we can make, at the present price of apples, and acre devoted to choice kinds, with no more than 36 well grown trees upon it, would yield a decidedly greater clear profit than is credited to any acre of the Congregationalist's twenty.—*Vt. Chronicle.*

Loss of the Schr. Hermosa.—A letter from Captain Chattin of the schooner Hermosa, dated at Nassau, N. P. Oct. 29th, announces the wrecking of his vessel. She struck on a reef of rocks near the East end of the Island of Abaco, on the night of the 19th Oct. the wind blowing fresh at the time, after a run of four days and a half from Cape Henry. She was bound from this port to New Orleans with a cargo of slaves (47 in number) and tobacco.

She bilged immediately, and is a total loss. The crew and slaves made their escape to the island where the slaves were taken possession of by the civil authorities, and after being taken to Nassau, N. P. the Capital of the Bahama Isles, were set at liberty by the Governor. The wreckers had saved a part of the Tobacco in a damaged state.

The entire cargo we believe was insured. The slaves belonged to Messrs. Lumpkin & Co. of our city, and their liberation will we suppose form another troublesome question for our minister at the Court of St. James to settle.

The Captain reports the loss on the same night, near the wreck of the Hermosa, of the ship Wellington, of Bath, Me. *Richmond Compiler.*

Baltimore Wheat Trade.—The sales of Pennsylvania and Maryland Wheats in this market, on Monday and Tuesday of the present week, were fully *forty thousand bushels*. Of this quantity more than one half was Pennsylvania wheat, which came through the channel of the Tide Water Canal. The Maryland wheats were all water-borne, and came from various points on the noble Chesapeake and its tributaries. The operations of the Tide Water Canal, new as they are, are sufficient to show that Baltimore is about to realize a most important accession to her Breadstuffs trade through this new avenue.—*Baltimore American.*

Flour and Wheat.—The quantity of flour and wheat delivered from the Erie canal during the second week in November, at the places named below, is as follows, viz:

	Bbls. flour.	Bush. Wheat.
Schenectady,	4,940	1,362
West Troy,	23,324	45,802
Albany,	72,121	20,945
Total,	100,385	68,109

Albany Evening Journal.

New Discoveries.—"Grandmother," said a philosopher in frock and trowsers, "we must cause an incision at the apex, and create a corresponding aperture at the base, then apply it to the lips, and at the first inhalation the contents are extracted. "Lord amarcy!" said the old lady, "how amazin!" When I was a child we only broke a hole in both ends and sucked it. Well I declare, what privileges the children now-a-days have!"

Great Fire at Canajoharie.—On Thursday night a fire occurred at Canajoharie, which destroyed nearly the whole village. About 40 buildings were destroyed, and it is computed the loss will exceed $100,000. The printing office of the Radii, with all its contents, was destroyed. About 40 buildings were burned. A little boy about three years old is missing, and it is feared he perished in the flames. The fire is supposed to have been the work of an incendiary.

A White Man Sold.—The South Carolina papers give the particulars of a public sale of a white man named Reuben Bradley, which recently took place at Camden, in conformity to a law of that State. It was a case of bastardy, and he was not able to enter into recognizance for the support of the child. His wife bid him off for one dollar, and it was thought she got very badly cheated at that.

Population of Wheeling, Va.—The census complete of the inhabitants of Wheeling and suburbs exhibits a total of 8,793. Of this number 373 are colored, 107 of whom are slaves.

A Poser.—"Pa?" "Well, my dear, what is it?" "Did'nt you tell me this world was *round?*" "Yes." "Then I'd like to know how it can come to an *end?*" "My child, how often must I tell you not to talk when you are eating?".

A Good Yield.—According to the Poughkeepsie Telegraph, Mr. Abel Smith, of Dryden, Tompkins county, raised from an acre of ground, the past season, *five hundred* bushel of potatoes. They were of two kinds—pink-eyes and flesh colored.

Another Mexican Report.—The Savanah, from Texas at New-Orleans, on the 11 inst. brought a report from Austin that another revolution has occured in the city of Mexico and that Gomez Farias is in the presidential chair, and that Bustamente the re-deposed is at the head of two thousand men some leagues from the capital.

An Old Indian Gone.—One of the Cumanche Indians, in Texas, recently died at the advanced age of one hundred and eighteen years. On the week previous to his death, he was out on a hunting expedition with some of his tribe, and caught two wild horses with a noose.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C WISE.

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Entrance to Petra, (Frontispiece.)
Several Views in Edom (Petra).—*From Laborde.*
Adam discovering the dead body of Abel.—*Andrea Sacchi.*
Mount Ararat.
Birs Nemroud (Babel).
The flight of Lot with his daughters.—*Guido Reni.*
Abraham offering Isaac.—*Rubens.*
Sepulchral caves in the cliffs of Wady Moana, (in Mount Seir).
Brick Pyramid of Faioum.
Mounts Sinai and Horeb, with the convent of St. Catharine, from the North.
Temple of the Sun at Nineveh.
Egyptian Mummies (Embalming).
Egyptian Jewels of Gold and Silver.
Egyptian Musical Instruments.
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Moses at the passage of the Red Sea.
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Gathering Manna.—*Poussin.*
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The Brazen Serpent.—*Rubens.*
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Several views of and in Jerusalem.
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Probable form of the Ark of the Covenant.
The Plague.—*Poussin.*
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Isaiah.
Jeremiah.
Ezekiel.
Daniel.
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David with the head of Goliath
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Plain of Jordan.
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